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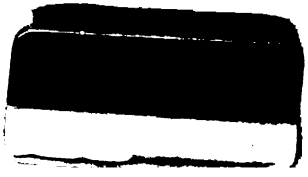

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A STUDY OF AUGUSTINE'S VERSIONS OF GENESIS

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF LATIN)

BY

JOHN S. McINTOSH

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PREFACE

During the summer of 1906 while pursuing a course in late Latin prose under Dr. E. A. Bechtel at the University of Chicago, it was suggested that the biblical citations found in the works of the great Bishop of Hippo, St. Augustine, would furnish a fruitful field for investigation. To that suggestion this study owes its inception. The work was carried on under Dr. Bechtel's supervision, and I am indebted to him for kind and helpful suggestions. My thanks are also due to Professor Frank Frost Abbott, who read my manuscript and made valuable suggestions and criticisms.

J. S. M.

FAYETTE, IOWA

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CHAPTER I

INTRODUCTORY

The origin and history of the Old Latin Bible has long been a subject of interest both to students of theology and to students of classical philology. But in spite of many investigations and lively discussions the question is still involved in obscurity, and an agreement in reference to the points at issue is no nearer at hand than in the earliest days of the controversy. As an introduction to the work herein undertaken, it has seemed advisable to set forth as briefly as possible the history and the present status of the problems connected with the study of the Old Latin Bible. In the preparation of this chapter extensive use has been made of the excellent reviews of Corssen, Kennedy, and Nestle,[1] besides various works of more general character to which reference will be made.

In speaking of the pre-Hieronymian version or versions the name "Old Latin" will be used, in accordance with the practice of English scholars.[2] Unfortunately comparatively few fragments of this pre-Hieronymian translation are preserved in manuscripts, and we are compelled to supplement this scant material with citations of the Scriptures found in the works of the early Latin Fathers, a source that involves one in many difficulties and further complicates the problem.[3]

The first attempt to reconstruct the Old Latin Bible was made by Flaminius Nobilius, whose plan was to collect from the Latin Fathers all citations from the Old Testament, and to supplement them where they were lacking with a translation of the LXX as found in the Codex Vaticanus. This reconstruction, published in 1588, was replaced by the monumental work of the Benedictine monk, Pierre Sabatier, whose *Bibliorum sacrorum latinae versiones antiquae seu vetus italica* in three volumes was published at Remis in 1743–49. This work consists partly of citations from the church Fathers, and to a less extent of fragments of MSS. It still remains the most complete source for the study of

[1] Corssen, "Bericht über die lateinischen Bibelübersetzungen," *Bursians Jahresbericht*, 1900, pp. 1–83; Kennedy, article on "Old Latin Versions," *Hastings' Dict. of the Bible*, Vol. III, pp. 46–62; Nestle, "Lat. Bibelübersetzungen," in der *Realencyclopädie für protest. Theologie*, 3. Aufl., 1897.

[2] Cf. Wordsworth's *Old Latin Biblical Texts*, I, p. xxx.

[3] Cf. Corssen, Kennedy, and Nestle for a list of the authorities for the Old Latin Bible.

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the Old Latin Bible, but as the critical ideals of the eighteenth century were far different from those of the present time, it is evident that much caution must be exercised in using it, if the conclusions reached from a study of the text as therein found are to be thoroughly sound. In recent years further reconstructions of the Old Latin Bible have been projected and P. de Lagarde published in 1885 his *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments*, in which were included Pss. 1–17. Various other revisions of a part or the whole of Sabatier's work have been announced, in which the recently discovered MSS of the Old Latin Bible would be given a prominent place.[1]

A much-debated question and one closely connected with the problem of the reconstruction of the Old Latin Bible is the following: Was there but a single translation of the Scriptures into Latin, or were there several distinct translations? From the time of Sabatier this question has been much agitated, and though it cannot be definitely settled, the latter view is now most generally accepted.[2]

Sabatier maintained that the great variety of readings found is not due so much to the work of independent translators, as to the ignorance and carelessness of scribes, and to the changes and corrections made in the different manuscripts by the learned readers.[3] In opposition to this theory, his contemporary and rival Bianchini maintains that the evidence of the Fathers, as well as the variations in quotations, show that there were many translations.[4] Between these two theories the opinions of scholars have been divided up to the present day without any substantial advance in the conclusions reached.

The theory of one original translation has been supported by such men as Wiseman, Reusch, Fritzsche, Zimmer, and Hausleiter.[5] To quote Kennedy, the scholars who adhere to this hypothesis hold that "admitting many minor differences both in readings and renderings there appears throughout the complexity of readings one fundamental

[1] Cf. Linke, "Über den Plan einer neuen Ausgabe der Itala," *Archiv*, VIII, 311–12; Thielmann, *Archiv*, VIII, 277.

[2] Cf. Linke, *Studien zur Itala*, p. 1.

[3] Sabatier, *op. cit.*, Vol. I, pp. vii ff.: "Hinc factum est, ut quae variae videntur esse a variis elaboratae scriptoribus Scripturarum interpretationes aliud forsitan nihil sint, quam varia eiusdem interpretationis, pro librariorum negligentia, ignorantia ac temeritate, sed et eruditorum castigatione discrepantia."

[4] Cf. Bianchini, *Vindiciae canonicarum scripturarum*, Rome, 1780, p. xxvii.

[5] Wiseman, *Essays on Various Subjects*, Vol. I, pp. 23 ff.; Reusch, *Tübing. Quartalschrift*, 1862, pp. 244 ff.; Fritzsche, in Herzog, *R.E.*², VIII, pp. 433 ff.; Zimmer, *S.K.*, 1889, II, pp. 331 ff.; Hausleiter, in *Zahn's Forschungen*, IV, pp. 72–73.

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groundwork. While the various authorities seem to move in different lines through several verses, they return to an agreement sufficiently striking to demand the assumption of a common source."

Equally important names can be adduced in support of the theory of a multiplicity of versions.[1] The adherents of this view base their conclusions upon two separate lines of argument: first, the statements of the church Fathers; and second, the variations found in the citations. Ziegler has made a formidable collection of the testimonia of the Fathers, which it is not the purpose of this general treatment to consider, though a few of the most significant passages may well be quoted.[2] Augustine in *De doctrina Christ.*, II, 11, says: "Qui scripturas ex Hebraea lingua in Graecam verterunt numerari possunt, Latini autem interpretes nullo modo: ut enim cuique primis fidei temporibus in manus venit codex Graecus, et aliquantulum facultatis sibi utriusque linguae habere videbatur, ausus est interpretari"; *ibid.*, 13: "Quoniam et quae sit ipsa sententia quam plures interpretes pro sua quisque facultate atque iudicio conantur eloqui, non apparet, nisi in ea lingua inspiciatur, quam interpretantur." In II, 11, he speaks of an "infinita varietas Latinorum interpretum." It would seem that Augustine believed in a multiplicity of Old Latin versions. In Jerome the facts seem to be presented differently and the supporters of both views find in his writings what they consider evidence for their theories.[3] Wiseman attempted to show that "interpretari" and its cognates are used by Augustine of recensions as well as of translations,[4] but the supporters of the one-version theory no longer credit his arguments.[5] In connection with the bearing of the testimonia of the Fathers upon the solution of the problem Zahn's conclusion contains much force. He says: "It is a thoroughly short-sighted attempt to seek in the occasional utterances of a Jerome or an Augustine regarding the Latin Bible an answer to the questions that bear on the date of its origin, the original unity or multiplicity of translators. These men would not have kept from us a definite tradition regarding the place, the time, the originator of the version or versions, if they had possessed such a tradition. What they say has neither in form nor in

[1] See Kaulen, *Geschichte der Vulgata*, pp. 107 ff.; Ziegler, *Die lat. Bibelübersetzungen vor Hieronymus*, pp. 4 ff., 25; Sittl, *Die lokalen Verschiedenheiten der lat. Sprache*, p. 147; Corssen, *Jahrb. f. protest. Theologie*, 1881, pp. 507 ff.; Nestle, *op. cit.*

[2] Ziegler, *op. cit.*, pp. 4 ff.

[3] Cf. Ziegler, *op. cit.*, pp. 12 ff.; Kennedy, *op. cit.*, p. 48.

[4] Wiseman, *op. cit.*, pp. 24 ff. [5] Fritzsche, *op. cit.*, p. 435.

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meaning the slightest resemblance to a historical tradition or an ancient report. It is rather the scant result of a more or less intelligent view of the actual facts which they had before their eyes."[1]

A study and a comparison of the different readings found in the manuscripts and the citations of the Fathers is then the point upon which a conclusion as to the unity or multiplicity of the original translations must be based. As before stated, all agree as to the existence of a large number of more or less important variations in readings. But since the opinions of scholars differ so widely as to what constitutes the characteristics which justify the conclusion that different readings have as their source different original versions, and since the supporters of a one-version theory proceed upon a basis of classification so elastic as to admit of almost any change in reading without resort to the assumption of a different original as the cause, it seems impossible to reach any common opinion. The decision of the individual scholar will depend upon his conception of what constitutes an independent version or translation.

Inseparably connected with the question as to the number of versions of the Old Latin Bible is the place of its translation. Here again there is great diversity of opinion, Italy, Africa, and Syria each having its supporters. Kaulen, Reinken, Gams,[2] and others have decided for Rome on the supposition that at Rome the members representing the lower stratum of society would require a Latin text. But since the days of Wiseman the majority of scholars have favored Africa as the home of the translation.[3] Wiseman bases his conclusions upon two lines of argument. The first, developed at some length, is that historical evidence leads to the belief that Greek was the text in use at Rome before the fourth century, while in the African writers we have positive proof of the earlier existence of a Latin translation in that country. The second method of determining the home of the translation, and the one which he considers the most satisfactory, is a study of the language and style, which he and his followers maintain find their closest parallel in African writers.[4]

A later view is one adopted by Hort, Sanday, and others, who proceed in an entirely different direction in their effort to determine the

[1] Zahn, *Geschichte des N.T. Kanons*, Bd. I, p. 33.

[2] Kaulen, *op. cit.*, pp. 109 ff.; Reinken, *Hilarius von Poitiers*, p. 336; Gams, *Kirchengeschichte Spaniens*, Vol. I, p. 86.

[3] Wiseman, *op. cit.*, pp. 49 ff.

[4] Cf. Rönsch, *Itala und Vulgata*, pp. 5 ff.

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home of the Latin Bible. It is found that the Old Latin MSS of the New Testament are almost constantly grouped with other Greek-Latin MSS and the Syriac versions. That is to say, the Old Latin MSS form an important branch of the so-called "Western" text of the New Testament. Hort says, "On the whole we are disposed to suspect that the 'Western' text took its rise in N.W. Syria or Asia Minor, and that it was soon carried to Rome and thence spread to Africa and Western Europe."[1] Another point urged in favor of the Syriac origin is the extraordinary agreement in rare and isolated readings of the early Syriac versions with the Old Latin.[2]

Sanday,[3] in endeavoring to explain the relation of the Old Latin MSS to one another and to the Syriac versions, believes that the starting-point must have been not a single MS, bilingual or other, but a workshop of MSS; that at the very threshold of the Latin versions there must have been several MSS copied in near proximity to each other, affected by allied, but yet different, Greek texts. He then asks in what class the version was likely to arise, and finds the answer in the "notarii," public copyists, who had to do with not only the copying but the translating. "And where would this class of copyists congregate most thickly but in the suite of the governor of one of the most important provinces?" Further, it is pointed out that the author of the Western text had a knowledge of Hebrew and Aramaic, and finally the numerous interpolations which the text derived either from oral tradition or from some early fragmentary source could have had no more probable birthplace than Syria.

The whole problem of the Old Latin Bible is further complicated by that mooted passage in *De doctrina Christ.*, II, 15: "In ipsis autem interpretationibus Itala ceteris praeferatur, nam est tenacior verborum cum perspicuitate sententiae." Is Augustine speaking of and recommending an independent translation? If so, the theory of unity must fall. If not an original translation, is it merely a recension as the supporters of the one-version theory maintain? Secondly, what is the significance of the adjective "Itala"? Does it point to Italy as the home of the translation, or is it merely applied to a type of text current?

Bentley was skeptical as to the reading of the text, and characteristically proposed an emendation of "Itala nam" to "illa quae."[4] Cors-

[1] Hort, *Introduction*, p. 108.

[2] Cf. Kennedy, *op. cit.*, p. 54, whose account of Syriac origin has been closely followed.

[3] Sanday, *Guardian*, May 25, 1892, p. 787.

[4] *Bentleii Critica Sacra*, ed. Ellis, Cambridge, 1862, p. 157.

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sen formerly inclined to Bentley's interpretation and attempted to show that such a reading is in harmony with the context.[1] Another emendation is suggested by Potter, who proposes to read "itata" for "Itala," and believes that "us" has dropped out after "interpretationibus" and would thus restore "usitata." But such an emendation would not solve the problem, for we should still have to explain what the "interpretatio usitata" was.

Accepting the reading as it stands, what explanations are offered? A complete account would exceed the limits of this paper and we must confine ourselves to a brief statement of some of the views held.[2] Sabatier maintains that the "Itala" was the Old Latin Bible as cited at least in the greater part of the works of Augustine.[3] Wiseman, followed by Tischendorf, Lachmann, and others, maintains that "Itala" need not be considered as the name of some specific version, in contradistinction to other translations, nor can it be considered as the name of the one received version, but concludes that in the passage about the "Itala" Augustine meant nothing more than to specify the preference he gave to the text in Italian codices, and that the term "Itala" is not an appellative, but a relative term adopted by him because he lived in Africa.[4] Ott holds that "Itala" is only the popular name of the Old Latin Bible in contrast to the Greek original, and that in the speech of the educated it would be called "Latina translatio" or "interpretatio."[5] Ziegler in opposition to this view argues that the home of the "Itala," an independent translation, was, as the name signifies, Italy.[6] Kenrich holds that northern Italy during the fourth century was known as "Italia,"[7] and Kennedy thinks that as this was the region in which Augustine first became acquainted with the Scriptures it is probable that the revision of the Bible was made in northern Italy, and so naturally became known to Augustine.[8]

Burkitt,[9] following Reuss and Breyther,[10] has lately essayed to prove that the "Itala" is the Vulgate of Jerome, his main arguments being the

[1] Corssen, "Die vermeintliche Itala und die Bibelübersetzung des Hieronymus," *Jahrb. f. protest. Theologie*, 1881, pp. 507–19.

[2] See Ziegler, *op. cit.*, pp. 19 ff., for a full discussion of "Itala."

[3] Sabatier, *op. cit.*, Vol. I, pp. xiii ff. [4] Wiseman, *op. cit.*

[5] Ott in *N. Jahrb. f. Phil. u. Päd.*, 1874, p. 769. [6] Ziegler, *op. cit.*, pp. 27 ff.

[7] Kenrich in *Theol. Rev.*, 1874, pp. 326–28. [8] Kennedy, *op. cit.*, p. 57.

[9] Burkitt, "The Old Latin and the Itala," *Texts and Studies*, Vol. IV, No. 3, pp. 55 ff.

[10] Cf. Reuss, *History of New Test.*, 2d and 3d eds.; Breyther Diss. de vi quam antiquae vers. lat. in crisin evang. iv. habent, Merseb., 1824.

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gospel quotations in the *De consensu evangelistarum*, and a passage in the *Contra Felicem*. Corssen,[1] departing from his earlier view, seems inclined to accept this conclusion, although not approving the line of argument by which it has been reached. Such, in brief, is the status of the problem in regard to the origin and history of the Old Latin Bible.

From still another point of view the Old Latin Bible has aroused the special interest of students of philology. As before remarked Wiseman and his followers based their strongest arguments for African origin upon the peculiarities of language and style which they claim find their closest parallels in the African writers. Current investigations of Late Latin have tended to reduce more and more the so-called Africanisms of the translation and to find a wider basis for their occurrence. Points of contact between the Latin of Petronius, the writings of the African Fathers, the Old Latin Bible, and the Jurists have been pointed out, and many students of colloquial Latin have held that the Old Latin Bible is one of the most fertile sources for the study of the vulgar speech. But against this view there has been a reaction. Sittl, who, in his earlier work, carrying his theories of colloquial Latin to the extreme, professed to be able to determine the home of various translations from the peculiarities of the Latinity,[2] later, going to the opposite extreme, declares that, "Vulgär-Latein mit welchem die Latinisten operieren, ist ein Phantasiegebilde."[3]

What, then, is the relation of the Old Latin Bible to colloquial Latin? The following quotations from different scholars will show the variety of opinions. Rönsch says, "Es ist eine merkwürdige und bedeutungsvolle, wie von allem Alten so auch von dem Neuen Bund geltende Thatsache, dass das Wort Gottes nicht in der Sprache der Gelehrten und Gebildeten, sondern vielmehr in der eigentlichen Volkssprache, in dem Idiome des alltäglichen Umgangs und Verkehrs verkündigt und ausgebreitet worden ist."[4] Kaulen says, "Die sprachlichen Eigenthümlichkeiten welche an derselben hervortreten, gehören der Zeit und der Schreibweise, nicht einer bestimmten Örtlichkeit an."[5] The following is the view of Ehrlich: "Die Sprache in welcher diese Übersetzungen abgefasst waren, ist nicht das klassische Latein eines Caesar oder Cicero,

[1] Corssen in *Bursians Jahresbericht*, 1900, p. 5.

[2] Cf. Sittl, "Die lokalen Verschiedenheiten der lat. Sprache," *II Excursus*, pp. 146 ff.; also Thielmann, *Archiv*, VIII, pp. 235 ff., and pp. 501 ff., where he attempts to show that Africa is the home of the translation of Weisheit and Sirach; also *Archiv*, IX, pp. 247 ff., "Die europäischen Bestandteile des lat. Sirach."

[3] Sittl in *Bursians Jahresbericht*, Vol. LXVIII.

[4] Rönsch, *Itala u. Vulgata*, p. 1.

[5] Kaulen, *op. cit.*, p. 124.

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nicht die Schrift- und Gelehrtensprache Roms, sondern die Sprache des Volkes, die lingua rustica oder plebeia, die sich in den verschiedenen Provinzen verschieden entwickelte, in Nordafrika aber vorzugsweise zur Schriftsprache angebildet wurde."[1] Nestle quoting Fritzsche says, "Die Übersetzung ist eine durchaus wörtliche und danach sehr ungelenk und unbeholfen, die Sprache die deteriorierte des zweiten Jahrhunderts mit Beimischung von Wortformen und Worten aus der Volkssprache und von Provinzialismen."[2] Even Thielmann, though carrying his views of colloquial Latin and Africanisms to an extreme, is not radical. He says, "Man hat oft gesagt die vorhieronymischen Übersetzungen seien in der Volkssprache abgefasst. Das ist bis zu einem gewissen Grade richtig, aber vor allem ist im Auge zu behalten, dass der Übersetzer durch sein Original gebunden war und dass die Mittel des sermo vulgaris sehr häufig nicht ausreichten dem auszudrückenden Gedanken gerecht zu werden."[3] In Teuffel-Schwabe the following view is expressed: "This translation which follows the Greek text to the letter . . . . deserves special attention on account of its linguistic form, in which, on the one hand, Grecisms and Hebraisms (emerging through the LXX) employed with daring innovations on the linguistic rules of Latin, and popular Latin on the other hand combine to form an original whole."[4] Sittl takes an extreme view: "Während er [Luther] ein Lesebuch herstellen will, hielten es die alten Christen für ein Gebot der Pietät die heiligen Worte so getreu als möglich zu übersetzen: ihr Ziel war also zu keiner Zeit eine lesbare lateinische Bibel, sondern eine getreue Interlinearversion. Auf diesem Weg ergab sich also eine Sprache, die in lateinischer Form einen ausgesprochen hebräischen oder syrisch-griechischen Charakter trug."[5] Kroll in his attack upon the theory of African Latin says, "Man sollte es nicht für möglich halten, dass auch solche lediglich durch engen Anschluss an das Original bedingte Wendungen als Eigenthümlichkeit eines lateinischen Dialektes in Anspruch genommen worden sind."[6] Robert contends that faults of every sort, which are, so to speak, peculiarities of the ancient versions of the Bible, are not justly attributed to the *sermo vulgaris*, but rather to the influence of the Greek upon the Latin.[7] Geyer in protest against these extreme

[1] Ehrlich, *Beiträge zur Latinität der Itala*, p. 1. [2] Nestle, *op. cit.*, p. 35.

[3] Thielmann in *Archiv*, VIII, p. 253.

[4] Teuffel-Schwabe, *Hist. Lat. Lit.*, Vol. II, p. 259.

[5] Sittl, *Bursians Jahresbericht*, Vol. LXVIII, pp. 239 ff.

[6] Kroll, "Das afrikanische Latein," *Rhein. Mus.*, 1897, pp. 569 ff.

[7] Robert, *Pentateuch*, pp. lxxix ff.

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views says, "Mag daher auch in der Sprache der ältesten Bibelübersetzungen noch so vieles als Gräcismen und Hebräismen zu erklären sein, mögen die Übersetzer auch hin und wieder Glossare benutzt haben: ich sehe keinen Grund, weshalb sie Entlehnungen aus der lebenden Volkssprache gänzlich vermieden haben sollten."[1] Cooper in his Introduction says, "Tertullian and the unknown translator of the Itala did not write in Vulgar Latin, pure and simple, although the latter formed a large ingredient of their style."[2] And finally Corssen takes the following view: "Viel zu stark wird das Volkstümliche in der Sprache betont, während sie überall durch das Griechische bestimmt ist und jenes nach der Natur der Sache nur eine untergeordnete Rolle spielen konnte."[3] Thus we find a variety of views ranging from the one extreme, namely, that the language into which the Old Latin Bible was translated was the *sermo vulgaris*, to the other, that the peculiarities of style and language are Grecisms and Hebraisms that have been brought over from the LXX into the Latin translation.

Such then in summary are a few of the many views held in reference to the origin, history, and the character of the Old Latin Bible, but the solution of the problem has not yet been reached. It is evident that many facts that hold as to the nature of some parts of the Bible are not true of the entire text, and the conclusions reached from a study of some small portion of the Bible must not be generalized, as has sometimes been done, to apply to the Scriptures as a whole. As Nestle, quoting Fritzsche, well says, "Um sichere allgemeine Resultate zu gewinnen, wird man erst die einzelnen Bücher durchforschen müssen."[4] In pursuance of that view the following investigation was undertaken.

The original intention of the writer was to make a complete study of the version or versions of Genesis as cited in the works of St. Augustine, perhaps the richest extant source for the study of the Old Latin Bible. De Lagarde, whose projected *Biblia Augustina* failed to reach the press on account of the lack of sympathetic interest, collected 42,216 biblical quotations from the works of the great Bishop of Hippo.

The first task taken up was the reconstruction of the text of Genesis, no small labor in itself. It was planned to study the reconstructed text with reference to its bearing upon all of the problems connected with the Old Latin Bible; to compare and analyze the various readings in order

[1] Geyer, *Bursians Jahresbericht*, Vol. XCVIII, p. 36.

[2] Cooper, *Word-Formation in the Roman Sermo Plebeius*, Introd., p. 36.

[3] Corssen, *Bursians Jahresbericht*, Vol. CI, pp. 75 ff.

[4] Nestle, *op. cit.*

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to determine whether Augustine consistently used one type of text, or whether more than one type can be discerned; to compare the reconstructed text first, with the other extant fragments of Genesis, both the church Fathers and the fragments of MSS, in order to determine whether there was one or more than one original translation of that book; secondly, with the Vulgate, so as to ascertain what influence, if any, the pre-Hieronymian translation had upon the version of Jerome; thirdly, with the LXX, in order to learn whether the translation of Genesis as quoted by Augustine possesses the "tenacitas verborum cum perspicuitate sententiae" of the Itala. Finally, it was planned to make a thorough study of the Latinity, so as to determine whether the language of the translation is the colloquial speech and whether elements are found therein that justify a conclusion as to the place of its origin. It soon became apparent that the investigation as originally outlined would exceed the limits set upon this monograph, and it was finally decided to confine the present investigation to a reconstruction of the text, to a comparative study of the text with reference to its bearing upon the question of the unity both of St. Augustine's Bible and of the Old Latin Bible as a whole, and particularly to a study of the Latinity of the translation. It is hoped that the work as originally planned may be completed at a later date.

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CHAPTER II

THE TEXT

The reconstruction of any part of the Old Latin Bible from the citations of the Fathers is a difficult task, and in the case of Augustine this difficulty is increased by the lack of a scholarly edition of his entire works. Dombart's excellent edition of *De civitate dei*, and Knöll's of the *Confessiones* were used, and the Vienna *Corpus scriptorum ecclesiasticorum latinorum*, as far as published, but for a great part of the work the Migne edition must still form the basis of study.

In the reconstruction of the text the orthography of the editions above mentioned has been followed in every instance, no changes being made except in the correction of typographical errors, which are found on almost every page of the Migne edition. Thus no attempt has been made to secure uniformity of orthography, nor has the orthography of the text formed any part of the study. Some volumes of the Vienna *Corpus* are not much of an improvement upon the Migne edition except from the standpoint of typography. Particularly is this true of the volume edited by Joseph Zycha. In the introduction to Vol. XXVIII, sec. III, Part III, pp. v ff., Zycha states the erroneous principle which it is his intention to follow in emending the biblical quotations found in the works of Augustine. Starting with the preconceived notion, correct enough in itself, that the Old Latin Bible was translated from the LXX, he proceeds to emend the quotations to conform to the readings of the Tischendorf-Nestle edition of the LXX, evidently overlooking the fact that the Greek text, from which the Latin Bible was translated, probably differed as much from the Tischendorf-Nestle edition as the biblical quotations found in the manuscripts of Augustine differ from his own emended readings.[1] Nor is he consistent in follownig this principle of emendation. Space does not admit of noting many of his inconsistencies, but attention will be called to a few. In *De Gen. imp. lib.*, chap. viii, Gen. 1:7, he inserts a second "inter" in conformity with the LXX, but later in the same chapter, and again in chap. ix, where the same verse is repeated, he allows the reading of the MSS to stand. In *De Gen. ad lit.*, IV, 12, Gen. 2:2, although a majority of the MSS read "in septimo die," Zycha omits the preposition, but in IV:10, where the

[1] Cf. Petschenig, *Woch. f. klass. Phil.*, 1896.

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same verse is quoted, he retains the "in." Gen. 2:19, as found in *De Gen. ad lit.*, VI, 5, has the manuscript reading "quid vocaret," but Zycha emends to "quid vocabit," because the LXX reads τί καλέσει. In IX:1 the same emendation is again made, but in IX:14 "vocaret" of the MSS is allowed to stand. In Gen. 17:8 quoted in *Quaest.* 1:31, "et" is prefixed, that the quotation may be the same as in *De civ. dei*, XVI, 26, but "cultaın" is retained although in *De civ. dei* the reading "Chanaan" is found, a difference that would seem of more importance than the absence of the particle "et."

Not having access to the manuscripts, I have felt it best to follow the text as it has been edited, but shall indicate by brackets the additions apparently made by the editors. Although these emendations do not affect the results of this investigation, entirely satisfactory work is impossible until a complete critical edition of Augustine is available.

In reconstructing any given portion of the Old Latin Bible from such a source as the church Fathers, certain principles must be followed in the selection of the material. It is at once apparent that the author does not always quote with the same accuracy. Often a passage from the Bible is changed to conform to the context in which it is quoted. Again, the quotation may be from memory and fail of verbal accuracy. Such conditions are naturally more prevalent where short detached quotations are found than where passages of considerable length are cited. These shorter citations for the most part occur in the *Letters* and the *Sermons*, and it is in works of this character that one would expect quotations from memory rather than in the works of controversial character. Very fortunately a great majority of the quotations from Genesis occur in works of the latter type, and in passages of such length as to make it probable that they are made directly from some manuscript of the Bible, and not from memory. In the composition of the three special books relating to Genesis, *De Gen. con. Man.*, *De Gen. imp. lib.*, and *De Gen. ad lit.*, Augustine undoubtedly had a text before him, as he had also in the *Locutiones* and *Quaestiones*. In these works and in *De civ. dei*, a majority of the passages from Genesis are found. In his masterpiece, the *De civ. dei*, it seems probable that Augustine would have used some manuscript as the authority for his quotations, a probability rendered more certain for the Book of Genesis by the fact that most of the quotations from that book are of such length as to naturally preclude quotation from memory. Chap. xxvii is the only passage of considerable length for which the source is the *Letters* or the *Sermons*. Exclusive of the first three chapters, which are found in the three special

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works above mentioned, over 80 per cent of the 551 verses or parts of verses quoted are found in *Locutiones*, *Quaestiones*, and *De civ. dei;* 160 being from the last mentioned. A majority of the remainder are found in such a context as to make it probable that they are direct quotations.

The following principles have been followed in the reconstruction of the text. First, preference has been given to the citations found in those works which are of such character as to render direct quotation from a manuscript of the Bible probable. Second, other conditions being equal, the readings found in the longer passages have been preferred to those in the shorter passages. Third, where detached verses are quoted differently in different works, the reading which conforms most closely to the LXX has been admitted into the text in preference to the other. All variant readings have been cited in the notes, which contain, for the most part, only the readings that differ from the text as reconstructed, although in some cases confirmation of the text reading has been given. There has been no attempt to cite every passage in which a given verse appears, but to give every variant reading found. For reasons to be later indicated the different readings of Gen., chaps. 1–3, have been printed in parallel columns.

GENESIS

CHAPTER 1	CHAPTER 1	CHAPTER 1
[From *De Genesi contra Manichaeos*, 389 A.D.]	[From *De Genesi imperfectus liber*. Cir. 393 A.D.]	[From *De Genesi ad litterom*. 401–15 A.D.]
1. In principio fecit Deus coelum et terram. 2. Terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, et Spiritus Dei superferebatur super aquam. 3. Et dixit Deus: Fiat lux. Et facta est lux. 4. Et vidit Deus lucem quia bona est; et divisit Deus inter lucem et tenebras, 5. Et vocavit Deus diem lucem, et tenebras vocavit	1. In principio fecit Deus caelum et terram. 2. Terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum; et spiritus Dei ferebatur super aquam. 3. Et dixit Deus: Fiat lux. Et facta est lux. 4. Et vidit Deus lucem quia bona est; et divisit Deus inter lucem et tenebras. 5. Et vocavit Deus lucem diem et tenebras voca-	1. In principio fecit Deus caelum et terram. 2. Terra autem erat invisibilis et incomposita, et tenebrae erant super abyssum, et spiritus Dei superferebatur super aquam. 3. Et dixit Deus: Fiat lux et facta est lux. 4. Et vidit Deus lucem quia bonum est; et divisit Deus inter lucem et tenebras. 5. Et vocavit Deus lucem diem et tene-

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noctem: et facta est vespera, et factum est mane dies unus. 6. Et dixit Deus: Fiat firmamentum in medio aquae, et sit divisio inter aquam et aquam. Et sic factum est. 7. Et fecit Deus firmamentum, et divisit Deus inter aquam quae est super firmamentum, et inter aquam quae est sub firmamento, 8. Et vocavit Deus firmamentum coelum: et vidit Deus quia bonum est. Et facta est vespera, et factum est mane dies secundus. 9. Et dixit Deus: Congregetur aqua, quae est sub coelo, in congregationem unam, et appareat arida; et sic factum est. Et congregata est aqua, quae erat sub coelo in congregationem unam, et apparuit arida. 10. Et vocavit Deus aridam terram; et congregationem aquae vocavit mare. Et vidit Deus quia bonum est. 11. Et dixit Deus: Germinet terra herbam pabuli, ferentem semen secundum suum genus et similitudinem, et

vit noctem: et facta est vespera, et factum est mane dies unus. 6. Et dixit Deus: Fiat firmamentum in medio aquae et sit dividens inter aquam et aquam. Et sic est factum. 7. Et fecit Deus firmamentum et divisit inter aquam quae erat sub firmamento et aquam quae erat supra firmamentum. 8. Et vocavit Deus firmamentum caelum: et vidit Deus quia bonum est. Et facta est vespera, et factum est mane dies secundus. 9. Et dixit Deus: Congregentur aquae quae sub caelo sunt in congregationem unam et adpareat arida. Et sic est factum; et congregata est aqua in congregationem unam, et adparuit arida. 10. Et vocavit Deus aridam terram et congregationem aquae vocavit mare. Et vidit Deus quia bonum est. 11. Et dixit Deus: Germinet terra herbam pabuli ferentem semen secundum suum genus et similitudinem et lignum fructuosum faci-

bras vocavit noctem, et facta est vespera, et factum est mane dies unus. 6. Et dixit Deus: Fiat firmamentum in medio aquarum et sit dividens inter aquam et aquam. Et sic est factum. 7. Et fecit Deus firmamentum, et divisit Deus inter aquam quae erat infra firmamentum, et inter aquam quae erat super firmamentum. 8. Et vocavit Deus firmamentum caelum. Et vidit Deus quia bonum est. Et facta est vespera et factum est mane dies secundus. 9. Et dixit Deus: Congregetur aqua quae est sub caelo, in congregationem unam et adpareat arida. Et factum est sic. Et congregata est aqua, quae est sub caelo, in congregationem suam. Et adparuit arida. 10. Et vocavit Deus aridam terram, et congregationem aquae vocavit mare. Et vidit Deus quia bonum est. 11. Et dixit Deus: Germinet terra herbam pabuli ferentem semen secundum genus et secun-

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lignum fructiferum faciens fructum, cuius semen sit in se secundum suam similitudinem. Et sic est factum. 12. Et eiecit terra herbam pabuli ferentem semen secundum suum genus, et lignum fructiferum faciens fructum, cuius semen in se secundum suam similitudinem, secundum suum genus super terram. Et vidit Deus quia bonum est. 13. Et facta est vespera, et factum est mane dies tertius. 14. Et dixit Deus: Fiant sidera in firmamento coeli, sic ut luceant super terram, et dividant inter diem et noctem, 15. Et sint in signa, et in tempora, et in dies, et in annos; et sint in splendorem in firmamento coeli, sic ut luceant super terram. Et sic est factum. 16. Et fecit Deus duo luminaria maius et minus: luminare maius in inchoationem diei, et luminare minus in inchoationem noctis, et stellas. 17. Et posuit illas Deus in firmamento coeli, sic ut ens fructum, cuius semen sit in se secundum suam similitudinem. Et sic est factum. 12. Et dedit terra herbam pabuli ferentem semen secundum suum genus et lignum fructiferum faciens fructum, cuius semen in se secundum suam similitudinem. Vidit Deus quia bonum est. 13. Et facta est vespera, et factum est mane dies tertius. 14. Et dixit Deus: Fiant luminaria in firmamento caeli, ut luceant super terram et dividant inter diem et noctem; 15. Et sint in signis et in temporibus et in diebus et in annis; et sint in splendorem in firmamento caeli, ut luceant super terram. 16. Et fecit Deus duo luminaria; luminare maius initium diei et luminare minus initium noctis, et stellas. 17. Et posuit illa Deus in firmamento caeli, ut luceant super terram, 18. Et praesint diei et nocti et dividant inter diem et noctem. Et vidit Deus quia bonum est. 19. Et facta est vesdum similitudinem, et lignum fructiferum faciens fructum, cuius semen eius in ipso in similitudinem suam super terram. Et factum est sic. 12. Et eiecit terra herbam pabuli semen habentem secundum suum genus et secundum similitudinem, et lignum fructiferum faciens fructum, cuius semen eius in ipso secundum genus super terram. Et vidit Deus quia bonum est. 13. Et facta est vespera, et factum est mane dies tertius. 14. Et dixit Deus: Fiant luminaria in firmamento caeli, sic ut luceant super terram in inchoationem diei et noctis, et ut dividant inter diem et noctem, 15. Et sint in signa et in tempora et in dies et in annos; et sint in splendorem in firmamento caeli, sic ut luceant super terram. Et factum est sic. 16. Et fecit Deus duo luminaria magna, luminare maius in inchoationem diei, et luminare minus in inchoationem noctis, et stel-

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luceant super terram, 18. Et praesint diei et nocti, et dividant inter diem et noctem. Et vidit Deus quia bonum est. 19. Et facta est vespera, et factum est mane dies quartus. 20. Et dixit Deus: Eiiciant aquae reptilia animarum vivarum, et volatilia volantia super terram sub firmamento coeli. Et sic est factum. 21. Et fecit Deus cetos magnos, et omnem animam animalium et repentium quae eiecerunt aquae secundum uniuscuiusque genus, et omne genus volatile pennatum secundum genus. Et vidit Deus quia bona sunt: 22. Et benedixit illa Deus dicens: Crescite et multiplicamini et replete aquas maris, et volatilia multiplicentur super terram. 23. Et facta est vespera, et factum est mane dies quintus. 24. Et dixit Deus: Eiiciat terra animam vivam secundum unumquodque genus quadrupedum et serpentium et bestiarum terrae. Et sic est factum est mane dies quartus. 20. Et dixit Deus: Eiiciant aquae reptilia animarum vivarum et volatilia volantia super terram sub firmamento caeli. Et sic est factum. 21. Et fecit Deus cetos magnos et omnem animam animalium repentium, quae eiecerunt aquae secundum genus eorum, et omne volatile pennatum secundum suum genus. Et vidit Deus quia bonum est. 22. Et benedixit ea Deus dicens: Crescite et multiplicamini et inplete aquas maris; et volatilia multiplicentur super terram. 23. Et facta est vespera, et factum est mane dies quintus. 24. Et dixit Deus: Eiiciat terra animam vivam secundum suum genus: quadrupedum et serpentium et bestiarum terrae secundum genus et pecora secundum genus. Et factum est sic. 25. Et fecit Deus bestias terrae secundum genus et pecora secundum genus et omnia serpentia terrae secundum genus. 17. Et posuit ea Deus in firmamento caeli, sic ut luceant super terram. 18. Et ut sint in inchoationem diei et noctis, et ut dividant inter lucem et tenebras. Et vidit Deus quia bonum est. 19. Et facta est vespera, et factum est mane dies quartus. 20. Et dixit Deus: Educant aquae reptilia animarum vivarum et volatilia super terram secundum firmamentum caeli. Et factum est sic. 21. Et fecit Deus cetos magnos et omne animal reptilium, quae eduxerunt aquae secundum genus eorum, et omne volatile pennatum secundum genus. Et vidit Deus quia bona sunt. 22. Et benedixit ea Deus dicens: Crescite et multiplicamini et inplete aquas in mari, et volatilia multiplicentur super terram. 23. Et facta est vespera, et factum est mane dies quintus. 24. Et dixit Deus: Educat terra animam vivam secundum genus: Quadrupedia et reptilia et bestias terrae

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tum. 25. Et fecit Deus bestias terrae secundum genus, et pecora secundum genus, et omnia repentia terrae secundum genus. Et vidit Deus quia bona sunt. 26. Et dixit Deus: Faciamus hominem ad imaginem et similitudinem nostram; et habeat potestatem piscium maris et volatilium coeli, et omnium pecorum et ferarum, et omnis terrae, et omnium reptilium, quae super terram repunt. 27..... Masculum et feminam fecit illos; 28. Et benedixit eos Deus dicens: Crescite et multiplicamini et generate et replete terram. 31. Et vidit Deus omnia quaecumque fecit, esse omnia bona valde.

dum genus. Et vidit Deus quia bonum est. 26. Et dixit Deus: Faciamus hominem ad imaginem et similitudinem nostram.

secundum genus et pecora secundum genus. Et factum est sic. 25. Et fecit Deus bestias terrae secundum genus et pecora secundum genus et omnia reptilia terrae secundum genus. Et vidit Deus quia bona sunt. 26. Et dixit Deus: Faciamus hominem ad imaginem et similitudinem nostram; et dominetur piscium maris et volatilium caeli et omnium pecorum et omnis terrae et omnium reptilium repentium super terram. 27. Et fecit Deus hominem, ad imaginem Dei fecit eum: masculum et feminam fecit eos. 28. Et benedixit eos Deus dicens: Crescite et multiplicamini et inplete terram et dominamini eius et principamini piscium maris et volatilium caeli et omnium pecorum et omnis terrae et omnium reptilium repentium super terram. 29. Et dixit Deus: Ecce dedi vobis omne pabulum seminale seminans semen, quod est super omnem terram, et omne

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lignum, quod habet in se fructum seminis seminalis—vobis erit ad escam, 30. Et omnibus bestiis terrae et omnibus volatilibus caeli et omni reptili repenti super terram, quod habet in se spiritum vitae—et omne pabulum viride in escam. Et factum est sic. 31. Et vidit Deus omnia quae fecit, et ecce bona valde. Et facta est vespera, et factum est mane dies sextus.

CHAPTER 2

[From *De Genesi ad litteram*]

1. Et consummata sunt caelum et terra et omnis ornatus eorum. 2. Et consummavit Deus in die sexto opera sua, quae fecit: et requievit Deus die septimo ab omnibus operibus suis, quae fecit. 3. Et benedixit Deus diem septimum et sanctificavit eum, quia in ipso requievit ab omnibus operibus suis, quae inchoavit Deus facere. 4. Hic est liber creaturae caeli et terrae (?), cum factus est dies (?), fecit Deus caelum et terram. 5. Et omne viride agri, antequam esset super terram, et omne fenum agri, antequam exortum est. Non enim pluerat Deus super terram et homo non erat, qui operaretur terram.

CHAPTER 2

[From *De Genesi contra Manichaeos*]

2. Requievit Deus septimo die ab omnibus operibus suis. 4. Hic est liber creaturae coeli et terrae, cum factus esset dies quo fecit Deus coelum et terram. 5. Et omnia viridia agri, antequam essent super terram, et omne pabulum agri, antequam germinaret. Nondum enim pluerat Deus super terram, nec erat homo qui operaretur in ea. 6. Fons autem ascendebat de terra et irrigabat omnem faciem terrae. 7. Et tunc finxit Deus hominem de limo terrae, insufflavit in faciem eius flatum vitae, et factus est homo in animam viventem. 8. Et tunc plantavit Deus paradisum in Eden ad orientem, et posuit ibi hominem quem finxe-

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6. Fons autem ascendebat de terra et inrigabat omnem faciem terrae. 7. Et finxit Deus hominem pulverem de terra et insufflavit in faciem eius flatum vitae, et factus est homo in animam viventem. 8. Et plantavit Deus paradisum in Eden ad orientem et posuit ibi hominem, quem finxerat. 9. Et eiecit Deus adhuc de terra omne lignum pulchrum ad adspectum et bonum ad escam: et lignum vitae in medio paradiso et lignum scientiae dinoscendi bonum et malum. 10. Flumen autem exiit de Eden, quod inrigabat paradisum, et inde divisum in quattuor partes. 11. Ex his uni nomen est Phison, hoc est quod circuit totam terram Evilat, ubi est aurum. 12. Aurum autem terrae illius bonum et ibi est carbunculus et lapis prasinus. 13. Et nomen flumini secundo Geon, hoc est quod circuit totam terram Aethiopiam. 14. Flumen autem tertium Tigris, hoc est quod fluit contra Assyrios. Flumen autem quartum Euphrates. 15. Et sumpsit Dominus Deus hominem, quem fecit et posuit eum in paradiso ut operaretur et custodiret. 16. Et praecepit Dominus Deus Adae dicens: Ab omni ligno quod est in paradiso escae edes. 17. De ligno autem cognoscendi bonum et malum non manducabitis de illo; qua die autem ederitis ab eo, morte moriemini. 18. Et dixit Dominus Deus: Non bonum est esse hominem rat. 9. Et produxit adhuc Deus de terra omne lignum formosum ad adspectum et bonum ad escam: et lignum vitae plantavit in medio paradisi, et lignum scientiae boni et mali. 10. Flumen autem prodibat ex Eden et irrigabat paradisum: quod inde dividitur in quattuor partes. 11. Nomen uni Phison, hoc est quod circuit totam terram Evilath, ibi est aurum. 12. Aurum autem terrae illius optimum; ibi est carbunculus et lapis prasinus. 13. Et nomen secundi fluminis Geo: hoc circuit totam terram Aethiopiae. 14. Et flumen tertium Tigris: hoc est quod vadit contra Assyrios. Et flumen quartum dicitur Euphrates. 15. Et sumpsit Dominus Deus hominem quem fecerat, et posuit eum in paradiso ut operaretur ibi, et custodiret eum. 16. Et praecepit Dominus Deus Adae dicens: Ex omni ligno quod est in paradiso, edes ad escam; 17. De ligno autem scientiae boni et mali non edetis ab eo; qua die enim ederitis ab illo morte moriemini. 18. Et dixit Dominus Deus: Non est bonum esse hominem solum, faciamus ei adiutorium simile sibi. 19. Et quaecumque finxerat Deus ex omni genere pecorum, et ex omni genere bestiarum agri, et ex omni genere volatilium volantium sub coelo, perduxit ea ad Adam, ut videret quid ea vocaret: et quod vocavit ea omnia Adam animam vivam, hoc

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solum; faciamus ei adiutorium secundum ipsum. 19. Et finxit Deus adhuc de terra omnes bestias agri et omnia volatilia caeli et adduxit illa ad Adam, ut videret, quid vocabit illa: et omne quodcumque vocavit illud Adam animam vivam, hoc est nomen eius. 20. Et vocavit Adam nomina omnibus pecoribus et omnibus volatilibus caeli et omnibus bestiis agri. Ipsi autem Adae non est inventus adiutor similis ei. 21. Et immisit Deus extasin in Adam, et obdormivit: et accepit unam costarum eius et adinplevit carnem in locum eius. 22. Et aedificavit Dominus Deus costam, quam accepit de Adam in mulierem. Et adduxit eam ad Adam: 23. Et dixit Adam: Hoc nunc os ex ossibus meis et caro de carne mea; haec vocabitur mulier, quoniam ex viro sumta est. 24. Et propter hoc relinquet homo patrem et matrem et conglutinabitur ad uxorem suam; et erunt duo in carne una. 25. Et erant ambo nudi Adam et mulier eius et non pudebat illos.

CHAPTER 3

1. Serpens autem erat prudentissimus omnium bestiarum quae sunt super terram quas fecit Dominus Deus. Et dixit serpens mulieri: quid quia dixit Deus: Non edetis ab omni ligno paradisi. 2. Et dixit mulier serpenti: A fructu ligni, quod est in paradiso, edemus; 3. De fructu autem ligni, est nomen eius. 20. Et post haec vocavit Adam nomina omnium pecorum, et omnium avium coeli, et omnium bestiarum agri: et secundum quod vocavit ea Adam, hoc est nomen eorum usque in hodiernum diem. Ipsi autem Adae nondum fuit adiutorium simile illi. 21. Et immisit Deus soporem in Adam, et obdormivit: et sumpsit Deus unam de costis eius, et implevit locum eius carne. 22. Et formavit Deus costam quam accepit ab Adam in mulierem. Et adduxit illam ad Adam, ut videret quid eam vocaret. 23. Et dixit Adam: Hoc nunc est os ex ossibus meis, et caro de carne mea: haec vocabitur mulier, quoniam de viro suo sumpta est: et haec erit mihi adiutorium. 24. Propter hoc relinquet homo patrem et matrem, et adiungetur uxori suae: et erunt duo in carne una. 25. Et erant ambo nudi, Adam et mulier eius, et non confundebantur.

CHAPTER 3

1. Serpens autem erat sapientior omnium bestiarum, quae erant super terram, quas fecerat Dominus Deus. Et dixit serpens ad mulierem: Quare dixit Deus ne edatis ab omni ligno quod est in paradiso? 2. Et dixit mulier ad serpentem: ex omni ligno quod est in paradiso edemus,

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quod est in medio paradisi, dixit Deus: Non edetis ex eo neque tangetis illud ne moriamini. 4. Et dixit serpens mulieri: Non morte moriemini; 5. Sciebat enim Deus, quoniam qua die manducaveritis de eo aperientur vobis oculi et eritis tamquam dii, scientes bonum et malum. 6. Et vidit mulier, quia bonum lignum in escam et quia placet oculis videre et decorum est cognoscere. Et sumens de fructu eius edit et dedit et viro suo secum, et ederunt. 7. Et aperti sunt oculi amborum, et agnoverunt, quia nudi erant; et consuerant folia fici et fecerunt sibi campestria. 8. Et audierunt vocem Domini Dei deambulantis in paradiso ad vesperam et absconderunt se Adam et mulier eius a facie Domini Dei in medio ligni paradisi. 9. Et vocavit Dominus Deus Adam et dixit illi: Adam ubi est? 10. Et dixit ei: Vocem tuam audivi deambulantis in paradiso et timui quia nudus sum, et abscondi me. 11. Et dixit illi: Quis nuntiavit tibi quia nudus es, nisi a ligno quod praeceperam tibi tantum ne ex eo manducares ab eo edisti? 12. Et dixit Adam: Mulier, quam dedisti mecum, haec mihi dedit a ligno, et edi. 13. Et dixit Dominus Deus mulieri: quid hoc fecisti? Et dixit mulier: Serpens seduxit me et manducavi. 14. Et dixit Dominus Deus serpenti: Quia fecisti hoc, maledictus tu ab omnibus pecoribus et ab omnibus

3. A fructu autem ligni quod est in medio paradisi dixit Deus ne edamus, sed neque tangamus, ne moriamur. 4. Et dixit serpens mulieri: Non morte moriemini. 5. Sciebat enim Deus quia qua die manducaveritis ex illo, aperientur oculi vestri, et eritis sicut dii, scientes bonum et malum. 6. Et vidit mulier quia bonum est lignum in escam, et quia bonum est oculis ad videndum et cognoscendum: et sumpsit fructum de ligno illo, et manducavit, et dedit viro suo; et accepit Adam et manducavit: 7. Et aperti sunt oculi eorum, et tunc scierunt quia nudi erant, et sumpserunt sibi folia fici, et fecerunt sibi succinctoria. 8. Et cum audissent vocem Domini deambulantis in paradiso ad vesperam absconderunt se Adam et mulier eius ab ante faciem Domini Dei, ad illam arborem quae erat in medio paradiso. 9. Et vocavit Dominus Deus Adam, et dixit illi: Adam, ubi es? 10. Et dixit ille: Vocem tuam audivi, Domine, in paradiso, et timui et abscondi me, quia nudus sum. 11. Et dixit Dominus Deus: Quis nuntiavit tibi, quia nudus es, nisi quia ab illa arbore de qua dixeram tibi ex illa sola non manducare, ex illa manducasti? 12. Et dixit Adam: Mulier quam dedisti mihi, dedit ut ederem et manducavi. 13. Et dixit Deus mulieri: Quid hoc fecisti? Et dixit mulier: Serpens seduxit me

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bestiis quae sunt super terram. Super pectus tuum et ventrem tuum ambulabis. Et terram edes omnes dies vitae tuae. 15. Et inimicitias ponam inter te et inter mulierem et inter semen tuum et inter semen eius. Ipsa tibi servabit caput, et tu servabis eius calcaneum. 16. Et mulieri dixit: Multiplicans multiplicabo tristitias tuas et gemitum tuum. In tristitiis paries filios, et ad virum tuum conversio tua, et ipse tui dominabitur. 17. Adae autem dixit: Quia audisti vocem mulieris tuae et edisti de ligno, de quo praeceperam tibi de eo solo non edere, maledicta terra in operibus tuis: in tristitiis edes illam omnes dies vitae tuae. 18. Spinas et tribulos edet tibi; et edes fenum agri. 19. In sudore faciei tuae edes panem tuum, donec convertaris in terram, ex qua sumtus es, quia terra es et in terram ibis. 20. Et vocavit Adam nomen mulieris suae, "Vita," quoniam haec est mater omnium viventium. 21. Et fecit Dominus Deus Adam et mulieri eius tunicas pelliceas et induit eos. 22. Et dixit Dominus Deus: Ecce Adam factus est tamquam unus ex nobis in cognoscendo bonum et malum. Et nunc ne aliquando extendat manum et sumat de ligno vitae et edat, et vivat in aeternum. 23. Et dimisit illum Dominus Deus de paradiso voluptatis operari terram ex qua sumtus est. 24. Et eiecit Adam et

et manducavi. 14. Et dixit Dominus Deus serpenti: Quia hoc fecisti, maledictus tu ab omni pecore et omni genere bestiarum. Pectore et ventre repes, et terram manducabis omnibus diebus vitae tuae. 15. Et inimicitiam ponam inter te et mulierem et inter semen tuum et inter semen illius. Ipsa tuum observabit caput, et tu eius calcaneum. 16. Et mulieri dixit: Multiplicans multiplicabo dolores tuos, et suspiria tua, et in doloribus paries filios tuos; et ad virum tuum conversio tua, et ille tui dominabitur. 17. Et tunc dixit Deus ad Adam: Quia audisti vocem mulieris tuae et manducasti de ligno de quo praeceperam tibi, ex illo solo ne ederes, maledicta terra tibi in omnibus operibus tuis et in tristitia et gemitu tuo manducabis ex ea omnibus diebus vitae tuae. 18. Spinas et tribulos germinabit tibi, et edes pabulum agri tui. 19. In sudore vultus tui edes panem tuum, donec revertaris in terram de qua sumptus es; quia terra es et in terram ibis. 20. Et tunc imposuit Adam nomen uxori suae, "Vita," quia mater est omnium vivorum. 21. Et tunc fecit Dominus Deus Adae et mulieri eius tunicas pelliceas et induit illos. 22. Et dixit: Ecce Adam factus est tanquam unus ex nobis, ad scientiam cognoscendi bonum et malum. Et tunc ne porrigeret manum suam Adam ad arborem

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conlocavit eum contra paradisum voluptatis; et ordinavit Cherubin et flammeam rhomphaeam quae vertitur custodire viam ligni vitae.

vitae et sumeret sibi inde et ederet et viveret in aeternum, 23. Dimisit eum Dominus Deus de paradiso suavitatis, ut operaretur terram de qua et sumptus fuerat. 24. Et eiectus foras de paradiso moratus est contra paradisum voluptatis. Et Cherubim et illam flammeam frameam quae versatur, posuit Deus ad custodiendam viam arboris vitae.

Chapter 4

1. Concepit Eva et peperit filium, et vocavit nomen eius Cain, ... adquisivi hominem per Deum. 2. Et adposuit parere fratrem eius Abel. 6. Et dixit Dominus ad Cain: Quare tristis factus es, et quare concidit facies tua? 7. Nonne si recte offeras recte autem non dividas, peccasti? Quiesce; ad te enim conversio eius, et tu dominaberis illius. 8. Et factum est dum essent in campo, insurrexit Cain super Abel et occidit eum. 9. Numquid ego custos sum fratris mei? 10. Dicit Deus ad Cain: Quid fecisti? Vox sanguinis fratris tui clamat ad me de terra. 11. Et nunc maledictus tu a terra, quae aperuit os suum accipere sanguinem fratris tui de manu tua. 12. Quoniam operaberis terram et non adiciet virtutem suam dare tibi. Gemens et tremens eris in terra. 13. Maior est causa mea. 14. Si eicis me hodie a facie terrae, et a facie tua abscondar et ero gemens et tremens super terram, et erit omnis qui invenerit me, occidet me. 15. Et posuit Dominus Deus Cain signum, ne eum occidat omnis qui invenerit. 17. Et cognovit Cain uxorem suam, et concipiens peperit Enoch; et erat aedificans civitatem in nomine filii sui Enoch. . . . . 18. . . . . Matusael genuit Lamech. 19. Et sumpsit sibi Lamech duas uxores, nomen uni Ada et nomen secundae Sella. 20. Et peperit Ada Iobel; hic erat pater habitantium in tabernaculis pecuariorum. 21. Et nomen fratris eius Iobal; hic fuit qui ostendit psalterium et citharam. 22. Sella autem peperit et ipsa Thobel; et erat malleator aerarius aeramenti et ferri. Soror autem Thobel Noemma. 25. Cognovit Adam Evam uxorem suam et concepit et peperit filium. Et nominavit nomen illius Seth (dicens): suscitavit enim mihi Deus semen aliud pro Abel. 26. Et Seth natus est filius et nominavit nomen eius Enos; hic speravit invocare nomen Domini Dei.

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CHAPTER 5

1. Hic liber nativitatis hominum, qua die fecit Deus Adam, ad imaginem Dei fecit illum. 2. Masculum et feminam fecit illos, et benedixit illos, et cognominavit nomen eorum Adam, qua die fecit illos. 4. . . . . et genuit filios et filias. 6. Vixit autem Seth quinque et ducentos annos, et genuit Enos. 7. . . . . et genuit filios et filias. 8. Et fuerunt omnes dies Seth duodecim et nongenti anni, et mortuus est.

CHAPTER 6

1. Et factum est postquam coeperunt homines multi fieri super terram, et filiae natae sunt illis, 2. Videntes autem angeli Dei filias hominum, quia bonae sunt, sumpserunt sibi uxores ex omnibus quas elegerunt. 3. Et dixit Dominus Deus: Non permanebit spiritus meus in hominibus his in aeternum propter quod caro sunt. Erunt autem dies eorum centum viginti anni. 4. Gigantes autem erant super terram in diebus illis et post illud, cum intrarent filii Dei ad filias hominum, et generabant sibi: illi erant gigantes a saeculo homines nominati. 5. Videns Dominus Deus, quia multiplicatae sunt malitiae hominum super terram, et omnis quisque cogitat in corde suo diligenter super maligna omnes dies. 6. Et cogitavit Deus, quia fecit hominem super terram, et recogitavit, 7. Et dixit Deus: Deleam hominem, quem feci a facie terrae, ab homine usque ad pecus et a repentibus usque ad volatilia caeli quia iratus sum, quoniam feci eos. 9. Hae sunt generationes Noe. 14. . . . . Nidos facies in arcam. . . . . 16. . . . . facies ostium arcae a latere: inferiora bicamerata et tricamerata facies eam.

CHAPTER 7

4. Adhuc enim septem dies ego inducam diluvium aquae super terram . . . . delebo omnem suscitationem. 5. Et fecit Noe omnia, quaecumque praecepit illi Dominus Deus, sic fecit. 8. Et a volatilibus mundis et a volatilibus inmundis et a pecoribus mundis et a pecoribus inmundis et ab omnibus serpentibus in terra, 9. Duo duo intraverunt ad Noe in arcam, masculus et femina. 10. . . . . Et aqua diluvii facta est super terram: 11. Sescentensimo anno in vita Noe, secundi mensis, septima et vicensima mensis. . . . . 14. Et omnes bestiae secundum genus et omnia pecora secundum genus et omne repens, quod movetur super terram, secundum genus et omne volatile secundum genus, 15. Intrarunt ad Noe in arcam, bina ab omni carne in quo est spiritus vitae. 21. Et mortua est omnis caro, quae movebatur super terram, volatilium, pecorum, et iumentorum, et ferarum, et omnis serpens qui movetur super

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terram, et omnis homo. 22. Et omnia quae habent spiritum vitae, et omnis, qui erat super aridam, mortuus est. 23. Et deleta est omnis suscitatio, quae erat super faciem omnis terrae, ab homine usque ad pecudem et repentium et volatilium caeli, et deleta sunt de terra, 24. Et exaltata est aqua super terram centum quinquaginta dies.

Chapter 8

4. Et sedit arca in mense septimo septima et vicensima mensis super montes Ararat. 5. Aqua autem minuebatur usque ad undecimum mensem: in undecimo autem mense prima die mensis paruerunt capita montium. 7. Dimisit corvum videre, si cessavit aqua; et exiens reversus non est, donec siccavit aqua a terra. 9. Et extendit manum suam, accepit eam et induxit eam ad semet ipsum in arcam. 11. . . . . Habebat olivae folia surculum in ore suo. 12. . . . . Et non adposuit reverti ad eum amplius. 21. . . . . non adiciam adhuc maledicere super terram propter opera hominum, quia adposita est mens hominis ad maligna a iuventute. Non adiciam ergo adhuc percutere omnem carnem vivam, quemadmodum feci.

Chapter 9

1. . . . . Crescite et multiplicamini et replete terram et dominamini eius. 5. Et enim vestrum sanguinem animarum vestrarum . . . . et de manu hominis fratris exquiram animam hominis. 12. . . . . Hoc signum testamenti, quod ego pono inter medium meum et vestrum. 21. . . . . et inebriatus est et nudatus est in domo suo. 25. Maledictus Chanaan puer, famulus erit fratribus suis. 26. Benedictus Dominus Deus Sem et erit Chanaan puer illius. 27. Latificet Deus Iapheth et habitet in domibus Sem.

Chapter 10

5. Ex his segregatae sunt insulae gentium in terra sua, unus quisque secundum linguam in tribubus suis et in gentibus suis. 8. Chus autem genuit Nebroth; hic coepit esse gigans super terram. 9. Hic erat gigans venator contra Dominum Deum; propter hoc dicunt; Sicut Nebroth gigans venator contra Dominum. 10. Et factum est initium regni eius Babylon, Oreeh, Archad, et Chalanne in terra Sennaar. 11. De terra illa exiit Assur et aedificavit Nineven et Roboth civitatem et Chalach. 12. Et Dasem inter medium Ninevae et Chalach: Haec civitas magna. 13. Mesraim genuit eos qui dicuntur Ludiim. 14. Unde exiit inde Phylistim. 20. Hi filii Cham in tribubus suis secundum linguas suas in regionibus suis et in gentibus suis. 21. Et Sem natus est et

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ipsi patri omnium filiorum, Heber, fratri Iapheth maiori. 25. Et Heber nati sunt filii duo: nomen unius Phalec, quia in diebus eius divisa est terra. 31. Hi filii Sem in tribubus suis secundum linguas suas in regionibus suis et in gentibus suis. 32. Hae tribus filiorum Noe secundum generationes eorum, secundum gentes eorum. Ab his dispersae sunt insulae gentium super terram post diluvium.

Chapter 11

1. Et erat omnis terra labium unum et vox una omnibus. 2. Et factum est, cum moverent ipsi ab Oriente, invenerunt campum in terra Sennaar et habitaverunt ibi. 3. Et dixit homo proximo: Venite faciamus lateres et coquamus illos igni. Et facti sunt illis lateres in lapidem, et bitumen erat illis lutum. 4. Et dixerunt: Venite, aedificemus nobismet ipsis civitatem et turrem, cuius caput erit usque ad caelum, et faciamus nostrum nomen antequam dispergamur in faciem omnis terrae. 5. Et descendit Dominus videre civitatem et turrem quam aedificaverunt filii hominum. 6. Et dixit Dominus Deus: Ecce genus unum et labium unum omnium; et hoc inchoaverunt facere, et nunc non deficient ex illis omnia quae conati fuerint facere. 7. Venite, et descendentes confundamus linguam eorum, ut non audiant unusquisque vocem proximi. 8. Et dispersit eos Dominus inde super faciem omnis terrae, et cessaverunt aedificantes civitatem et turrem. 9. Propter hoc appellatum est nomen illius confusio, quia ibi confudit Dominus labia omnis terrae; et inde dispersit illos Dominus Deus super faciem omnis terrae. 10. Et hae generationes Sem. Sem filius centum annorum, cum genuit Arphaxat secundo anno post diluvium. 11. Et vixit Sem, postquam genuit Arphaxat, quingentos annos et genuit filios et filias et mortuus est. 12. Et erat Arphaxat annorum centum triginta quinque, cum genuit Cainan. 13. Et vixit Arphaxat postquam genuit Cainan annos quadringentos. 26. Cum esset Tharra annorum septuaginta, genuit Abram et Nachor et Arran. 27. Hae sunt generationes Tharae: Thara genuit Abram et Nachor et Arran, et Arran genuit Loth. 28. Et mortuus est Arran coram Thara patre suo in terra in qua natus est in regione Chaldaeorum. 29. Et sumpsit Abram et Nachor sibi uxores; nomen mulieris Abram Sara, et nomen mulieris Nachor Melcha, filia Arran. 30. Et erat Sarra sterilis et non generabat. 31. Et sumpsit Thara Abram filium suum et Loth filium Arran, filium filii sui, et Saram nurum suam, uxorem Abram filii sui, et eduxit illos de regione Chaldaeorum ire in terram Chanaan; et venit in Charran et habitavit ibi. 32. Et fuerunt dies Tharae in Charra quinque et ducenti anni et mortuus est Thara in Charra.

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CHAPTER 12

1. Et dixit Dominus ad Abram: Exi de terra de cognatione tua et de domo patris tui et vade in terram quam tibi demonstravero. 2. Et faciam te in gentem magnam, et benedicam te et magnificabo nomen tuum et eris benedictus. 3. Et benedicam benedicentes te et maledicentes te maledicam, et benedicentur in te omnes tribus terrae. 4. Et exiit Abram, quem ad modum locutus est illi Dominus, et abiit cum eo Loth. Abram autem erat quinque et septuaginta annorum, cum exiit ex Charra. 7. Et apparuit Dominus Abrahae et dixit illi: Semini tuo dabo terram hanc. 12. Erit ergo cum te viderint Aegyptii, dicent, quia uxor illius haec. 14. Factum est autem, statim ut intravit Abram in Aegyptum, videntes Aegyptii mulierem quia speciosa erat valde. 18. Quid hoc fecisti mihi, quia non adnuntiasti mihi, quia uxor tua est?

CHAPTER 13

1. Ascendit autem Abram de Aegypto ipse et uxor eius et omnia eius et Lot cum eo in desertum. 7. Et facta est rixa inter medium pastorum pecorum Abram et (inter medium pastorum) pecorum Lot. 8. Non sit rixa inter me et te, et inter pastores meos et inter pastores tuos quia homines fratres nos sumus. 9. Nonne ecce tota terra ante te est? Discede a me; si tu in sinistram, ego in dextram: vel si tu in dextram, ego in sinistram. 14. Respiciens oculis tuis vide a loco in quo nunc tu es ad aquilonem et Africum et orientem et mare, 15. Quia omnem terram quam tu vides, tibi dabo eam et semini tuo usque in saeculum, 16. Et faciam semen tuum tamquam harenam terrae. Si potest aliquis dinumerare harenam terrae, et semen tuum dinumerabitur. 17. Surgens perambula terram in longitudinem eius et in latitudinem quia tibi dabo eam.

CHAPTER 14

1. Factum est autem in regno Amarphal regis Sennar. 5. Quarto decimo autem anno Godollogomor et reges qui cum eo. 6. Et Correos qui in montibus Seir. 13. Adveniens autem eorum qui evaserunt quidam nuntiavit Abram transfluviali—ipse autem habitabat ad quercum Mambre—Amoris fratris Excol et fratris Aunan qui erant coniurati Abram. 22. Et dixit Abram ad regem Sodomorum: Extendam manum meam ad Deum Altissimum, qui creavit caelum et terram, 23. Si a sparto usque ad corrigiam calciamenti accipiam de omnibus tuis.

CHAPTER 15

4. Non erit heres tuus hic: sed qui exiet de te, ille erit heres tuus. 6. Credidit Abraham Deo et deputatum est illi ad iustitiam. 7. Ego

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Deus qui eduxi te de regione Chaldaeorum, ut dem tibi terram hanc, ut heres sis eius. 8. Dominator Domine, secundum quid sciam, quia heres eius ero? 9. Accipe mihi iuvencam trimam, et capram trimam et arietem trimum et turturem et columbam. 10. Accepit autem illi haec omnia et divisit illa media et posuit ea contra faciem alterum alteri; aves autem non divisit. 11. Et descenderunt aves supra corpora quae divisa erant, et consedit illis Abram. 12. Circa solis autem occasum pavor inruit super Abram, et ecce timor tenebrosus magnus incidit ei. 13. Et dictum est Abram: Sciendo scies, quia peregrinum erit semen tuum in terra non propria, et in servitutem redigent eos et adfligent eos quadringentis annis; 14. Gentem autem, cui servierint, iudicabo ego. Post haec vero exibunt hoc cum suppelectili multa. 15. Tu autem ibis ad patres tuos cum pace nutritus in senecta bona. 16. Quarta vero generatione convertent se hoc. Nondum enim impleta sunt peccata Amorrhaeorum usque adhuc. 17. Cum autem iam sol erat ad occasum, flamma facta est, et ecce fornax fumabunda et lampades ignis, quae pertransierunt per media divisa illa. 18. In die illa disposuit Dominus Deus testamentum ad Abram dicens: Semini tuo dabo terram hanc a flumine Aegypti usque ad flumen magnum, flumen Euphraten. 19. Cenaeos et Cenezaeos et Cedmonaeos, 20. Et Chettaeos et Pherezaeos et Raphaim. 21. Et Amorrhaeos et Chananaeos et Evaeos et Gergesaeos et Iebusaeos.

Chapter 16

1. Sarra autem uxor Abraham non pariebat illi. 2. Ecce conclusit me Deus, ut non pariam. 3. Et adprehendit Sara uxor Abram Agar Aegyptiam ancillam suam post decem annos, quam habitaverat Abram in terra Chanaan et dedit eam Abram viro suo ipsi uxorem. 5. Cum autem vidit se conceptum habere, spreta sum coram illa. 6. Ecce ancilla tua in manibus tuis, utere ea quo modo tibi placuerit. 9. Revertere ad dominam tuam. 16. Abraham autem erat annorum octoginta sex, cum peperit Agar Ismael Abrahae.

Chapter 17

1. . . . . esset annorum nonaginta et novem, apparuit Dominus et dixit illi: Ego sum Deus, place in conspectu meo et esto sine querella, 2. Et ponam testamentum meum inter me et inter te et implebo te valde. 3. Et procidit Abram in faciem tuam. Et locutus est illi Deus dicens: 4. Et ego, ecce testamentum meum tecum, et eris pater multitudinis gentium; 5. Et non appellabitur adhuc nomen tuum Abram, sed erit nomen tuum Abraham, quia patrem multarum gentium posui

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te. 6. Et augeam te valde valde et ponam te in gentes, et reges ex te exibunt. 7. Et statuam testamentum meum inter me et (inter) te et inter semen tuum post te in generationes eorum in testamentum aeternum, ut sim tibi Deus et semini tuo post te. 8. Et dabo tibi et semini tuo post te terram, in qua incola es, omnem terram Chanaan in possessionem aeternam, et ero illis Deus. 9. Et dixit Deus ad Abraham: Tu autem testamentum meum conservabis, (tu) et semen tuum post te in progenies suas. 10. Et hoc est testamentum, quod conservabis inter me et vos et inter semen tuum post te in generationes suas: Circumcidetur vestrum omne masculinum, 11. Et circumcidemini carnem praeputii vestri, et erit in signo testamenti inter me et vos, 12. Et puer octo dierum circumcidetur, vestrum omne masculinum in progenies vestras. Vernaculus et empticius ab omni filio alieno, qui non est de semine tuo. 13. Circumcisione circumcidetur vernaculus domus tuae et empticius. Et erit testamentum meum in carne vestra in testamento aeterno. 14. Et qui non fuerit circumcisus masculus, qui non circumcidetur carnem praeputii sui octava die, interibit anima illa de genere eius, quia testamentum meum dissipavit. 15. Et dixit Deus ad Abraham: Sara uxor tua, non appellabitur nomen eius Sara, sed Sarra erit nomen eius. 16. Benedicam autem illam et dabo tibi ex ea filium, et benedicam illum, et erit in nationes, et reges gentium ex eo erunt. 17. Et procidit Abraham super faciem suam et risit et dixit in animo suo dicens: Si mihi centum annos habenti nascetur (filius) et si Sarra annorum nonaginta pariet? 18. Dixit autem Abraham ad Deum: Ismael hic vivat in conspectu tuo. 19. Dixit autem Deus ad Abraham: Ita, ecce Sarra uxor tua pariet tibi filium, et vocabis nomen eius Isaac; et statuam testamentum meum ad illum in testamentum aeternum, esse illi Deus et semini eius post illum. 20. De Ismael autem ecce exaudivi te; ecce benedixi eum et ampliabo illum et multiplicabo eum valde. Duodecim gentes generabit, et dabo illum in magnam gentem. 21. Testamentum autem meum statuam ad Isaac, quem pariet tibi Sarra in tempore hoc ad annum sequentem. 24. Abraham autem erat annorum nonaginta novem, cum circumcisus est carnem praeputii sui.

Chapter 18

1. Visus est autem ei Deus ad ilicem Mambre, sedenti ad ostium tabernaculi sui meridie. 2. Respiciens oculis suis vidit, et ecce tres viri stabant super eum; et videns procurrit in obviam illis ab ostio tabernaculi sui, et adoravit super terram, 3. Et dixit: Domine, si inveni gratiam ante te, ne praetereas servum tuum. 4. Sumatur nunc aqua,

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et lavem pedes vestros, et refrigerate sub arbore. 5. Et sumam panem, et manducate, et postea transibitis in viam vestram propter quod declinastis ad servum vestrum. Et dixerunt: Sic fac quemadmodum dixisti. 7. Et in boves adcucurrit Abraham. 8. . . . . Et apposuit ante illos et ederunt. . . . . 9. Et dixit autem ad illum: Ubi est Sara uxor tua? Abraham autem et Sarra seniores progressi in diebus suis. Defecerunt autem Sarrae fieri muliebria. 13. Et dixit Dominus ad Abraham: Quare risit Sarra in semet ipsa dicens: Ergo vere pariam? Ego autem senui. 15. Negavit Sarra dicens: Non risi; timuit enim. 16. Exsurgentes autem inde viri, conspexerunt in faciem Sodomorum et Gomorrhae; Abraham vero ambulabat cum illis deducens. 17. Dominus autem dixit: Numquid celabo ego puero meo Abraham quae ego facio? 18. Abraham erit in magnam gentem et multam, et benedicentur in eo omnes gentes terrae. 19. Sciebam enim quia constituet filiis suis et domui suae post se, et custodient vias domini facere iustitiam et iudicium, ut adducat Dominus in Abraham omnia quae locutus est ad illum. 20. Dixit autem Dominus: Clamor Sodomorum et Gomorrhae inpletus est, et delicta eorum magna valde. 21. Descendens ergo videbo, si secundum clamorem ipsorum venientem ad me consummantur; si autem non, ut sciam. 22. Et conversi inde viri, venerunt in Sodoma; Abraham autem erat adhuc stans ante Dominum. 23. Et approprians Abraham dixit: Ne simul perdas iustum cum impio; et erit iustus tanquam impius? 27. Ego terra et cinis sum. 28. Et dixit, quia non perdam, si invenero ibi quadraginta quinque. 30. Numquid, Domine, si loquar. 33. Abiit autem Dominus, ut desiit loqui ad Abraham, et Abraham regressus in locum suum.

CHAPTER 19

1. Venerunt autem angeli duo in Sodoma ad vesperam. Loth vero sedebat iuxta portam Sodomorum. Videns autem Loth surrexit in obviam illis et adoravit in faciem in terram. 2. Et dixit: Ecce, Domini, divertite in domum pueri vestri. 8. Sunt mihi duae filiae quae nondum cognoverunt virum; producam illas ad vos et utimini eis quomodo placuerit vobis: tantum in viros istos ne faciatis iniquum, propterea quia intraverunt sub tectum tignorum meorum. 9. Habitare venisti, non leges dare. 11. Viros vero qui erant ad ostium domus percusserunt caecitate. 12. Dixerunt viri ad Loth: Sunt tibi hic generi, aut filii, aut filiae, aut si quis tibi alius est in civitate educ de loco hoc. 13. Quoniam perdimus nos locum hunc; quia exaltatus est clamor eorum ante Dominum et misit nos Dominus conterere eum. 16. Et tenuerunt angeli manum eius et manum uxoris eius et manus duarum filiarum eius, in eo quod parceret

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Dominus ipsi. 17. Et factum est, mox ut eduxerunt illum foras, et dixerunt: Salvam fac animam tuam, ne respexeris retro nec steteris in tota regione: in monte salvum te fac, ne quando comprehendaris. 18. Dixit autem Lot ad illos: Oro, Domine, 19. Quia invenit puer misericordiam ante te et magnificasti iustitiam tuam, quam facis in me, ut vivat anima mea; ego autem non possum salvus fieri in monte, ne forte comprehendant me mala et moriar. 21. Ecce miratus sum faciem tuam et super verbum hoc, ne everterem civitatem de qua locutus es. 22. Festina ergo ut salvus sis ibi; non enim potero facere verbum donec tu illo introeas, 24. Pluit Dominus a Domino. 29. Et recordatus est Deus Abraham et emisit Lot de medio eversionis, cum everteret Dominus civitates in quibus habitabat in eis. 30. Ascendit autem Lot de Segor et sedebat in monte. Timuit enim habitare in Segor.

Chapter 20

2. Dixit autem Abraham de Sarra uxore sua: Soror mea est; timuit enim dicere: Uxor mea est, ne forte occiderent eum viri civitatis propter illam. 3. Ecce tu morieris, 4. Numquid, Domine gentem ignorantem et iustam perdes? 6. Scio quia in mundo corde fecisti hoc, et peperci tibi ut non pecarres in me. 12. Etenim vere soror mea est de patre sed non de matre. 13. In omni loco ubi intraverimus ibi. 18. Quia clauserat Deus aforis omnem vulvam in domo Abimelech, propter Sarram uxorem Abrahae.

Chapter 21

6. Risum mihi fecit Dominus; quicumque enim audierit, congaudebit mihi. 10. Eice ancillam et filium eius; non enim erit heres filius ancillae cum filio meo Isaac. 12. In Isaac vocabitur tibi semen. 13. Et filium autem ancillae huius in magnam gentem faciam illum, quia semen tuum est. 14. Surrexit autem Abraham mane et sumsit panes et utrem aquae et dedit Agar; et inposuit in humeros, et puerum; et dimisit illam. 15. Defecit autem aqua de utre et proiecit puerum sub unam abietem. 16. Et discessit et sedere coepit contra illum longe quantum arcus mittit; dixit enim: Non videbo mortem filii mei. Et sedit contra eum. Exclamans autem puer ploravit. 17. Et exaudivit Deus vocem pueri de loco ubi erat. Et vocavit angelus Dei Agar de caelo et dixit ei: Quid est, Agar? Noli timere; exaudivit enim Deus vocem filii tui de loco in quo est. 18. Surge et accipe puerum et tene illum manu tua; in magnam enim gentem faciam illum. 19. Et aperuit Deus oculos eius, et vidit puteum aquae vivae. 22. Factum est autem

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in tempore illo et dixit Abimilech. 23. Et terra quam inhabitasti in ea. 27. Et disposuerunt ambo testamentum. 31. Puteus iurationis.

CHAPTER 22

1. Et factum est post haec verba tentavit Deus Abraham, et dixit ad eum: Abraham, Abraham. Et ille dixit: Ecce ego. 2. Et dixit ei, Accipe filium tuum dilectum, quem diligis, Isaac et vade in terram excelsam, et offer eum ibi in holocaustum super unum montium quem tibi dixero. 4. Et respiciens Abraham oculis. 10. Et extendit Abraham manum suam sumere machaeram, ut occideret filium suum. 11. Et vocavit illum angelus Domini de caelo et dixit: Abraham! Ille autem dixit: Ecce ego. 12. Et dixit: Non inicias manum tuam super puerum, neque facias illi quicquam; nunc enim scivi quia times Deum tuum, et non pepercisti filio tuo dilecto propter me. 13. Respiciens Abraham oculis suis vidit, et ecce aries unus tenebatur in arbore sabech cornibus: et abiit Abraham et accepit arietem et obtulit eum holocaustum pro Isaac filio suo. 14. Et cognominavit Abraham nomen loci illius "Dominus vidit," ut dicant hodie quod in monte Dominus visus est. 15. Et vocavit angelus Domini Abraham secundo de caelo dicens: 16. Per me ipsum iuravi, dicit Dominus propter quod fecisti verbum hoc et non pepercisti filio tuo dilecto propter me. 17. Nisi benedicens benedicam te, et multiplicans multiplicabo semen tuum tamquam stellas caeli et tamquam harenam, quae iuxta labium maris. Et hereditate possidebit semen tuum civitates adversariorum. 18. Et benedicentur in semine tuo omnes gentes terrae, quia obaudisti voci meae. 20. Et nuntiatum est Abraham dicentes.

CHAPTER 23

2. Venit autem Abraham plangere Saram et lugere. 3. Et surrexit Abraham de supra mortem eius, et dixit filiis Heth, 4. Peregrinus et advena sum ego vobiscum; date ergo mihi possessionem monumenti, ubi sepeliam mortuum meum. 5. Responderunt autem filii Heth ad Abraham, dicentes: 6. Absit hoc, Domine; audi nunc et nos: rex a Deo tu es in nobis; in electis monumentis nostris sepeli mortuum tuum. Nemo enim nostrum prohibet te a monumento suo, ut sepelias mortuum tuum ibi. 7. Surgens autem Abraham adoravit plebem filiorum Heth.

CHAPTER 24

2. Pone manum tuam sub femore meo, 3. Et adiurabo te Dominum Deum caeli et Dominum terrae, ut non sumas uxorem filio meo Isaac a filiabus Chanaeorum, cum quibus ego habito in eis. 5. Ne quando

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noluerit mulier ire mecum . . . . in terram de qua existi inde. 6. Adtende tibi, ne revoces filium meum illuc. 8. Si noluerit mulier venire tecum, purus eris a iuramento hoc. 9. Et posuit puer manum suam sub femore Abrahae et iuravit ei de verbo hoc. 10. Et accepit puer decem camelos de camelis domini sui et de omnibus bonis domini sui secum, et exsurgens profectus est in Mesopotamiam in civitatem Nachor. 13. Ecce ego sto super fontem aquae. 14. Bibe (et) tu et adaquabo camelos tuos quoadusque bibere desinent. 16. Virgo autem erat speciosa facie valde; virgo erat, vir non cognoverat eam. 26. Adoravit Domino. 27. Quoniam non dereliquit iustitiam et veritatem a domino meo, 28. Et currens puella nuntiavit in domum matris suae. 32. Et aquam lavare pedibus ipsius et pedibus virorum qui cum eo erant. 37. Non sumes uxorem filio meo a filiabus Chanaeorum, inter quos ego habito in terra eorum. 38. Sed in domum patris mei ibis et in tribum meam et sumes uxorem filio meo inde. 40. Dominus cui placui ante ipsum ipse mittet angelum suum tecum. 41. Tunc innocens eris a iuramento meo. 42. Si tu prosperas viam meam quam ego nunc ingredior in eam. 43. Ecce ego sto super fontem aquae . . . . et erit virgo cui dixero: Da mihi bibere pusillum aquae de hydria tua, 44. Et dicet mihi: Et tu bibe, et camelis tuis hauriam; haec mulier est quam paravit Dominus famulo suo Isaac. 48. Et benedixi Dominum Deum domini mei Abraham. 49. Si ergo facitis misericordiam et iustitiam ad dominum meum renuntiate mihi, ut redeam in dextram aut in sinistram. 51. Ecce Rebecca in conspectu tuo, accipiens recurre; et sit uxor filii domini tui, quemadmodum locutus est Dominus. 60. Soror nostra es; esto in milia milium et hereditate obtineat semen tuum civitates adversariorum. 63. Et exiit Isaac exerceri in campo meridie.

Chapter 25

1. Adiciens autem Abraham sumpsit uxorem, cui nomen Cettura. 5. Dedit autem Abraham omnem censum suum Isaac filio suo, 6. Et filiis concubinarum suarum dedit Abraham dationes et dimisit eos ab Isaac filio suo adhuc se vivo ad orientem in terram orientis. 13. Haec sunt nomina filiorum Ismahel secundum nomina generationum eorum. 16. Duodecim principes secundum gentes eorum. 17. Et adpositus est ad populum suum. 20. Accepit Rebeccam filiam Batuel Syri de Mesopotamia, sororem Laban Syri, sibi in uxorem. 23. Duae gentes in utero tuo sunt et duo populi de ventre tuo separabuntur; et populus populum superabit et maior serviet minori. 24. Et ei erant gemini in utero eius. 27. Creverunt autem iuvenes; et erat Esau homo sciens

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venari agrestis: Iacob autem homo simplex, habitans domum. 31. Vende mihi hodie primogenita tua mihi.

CHAPTER 26

1. Facta est autem fames super terram praeter famen quae prius facta est in tempore Abrahae; abiit autem Isaac ad Abimilech regem Philistinorum in Gerara. 2. Apparuit autem illi Dominus et dixit: Noli descendere in Aegyptum: habita autem in terra, quam tibi dixero. 3. Et incole in terra hac; et ero tecum et benedicam te. Tibi enim et semini tuo dabo omnem terram hanc, et statuam iuramentum meum, quod iuravi Abrahae patri tuo. 4. Et multiplicabo semen tuum tamquam stellas caeli, et dabo semini tuo omnem terram hanc et benedicentur in semine tuo omnes gentes terrae. 5. Pro eo quod obaudivit Abraham pater tuus vocem meam et custodivit praecepta mea et mandata mea et iustificationes meas et legitima mea. 12. Benedixit autem eum Dominus, 13. Et exaltatus est homo et procedens maior fiebat, quoadusque magnus factus est valde. 24. Ego sum, Deus Abraham patris tui, noli timere; tecum enim sum et benedixi te et multiplicabo semen tuum propter Abraham patrem tuum. 28. Videntes vidimus quia est Dominus tecum, ... Fiat execratio inter nos, et inter te, et disponemus tecum testamentum. 29. Ne facias nobiscum malum. 33. . . . . iuramentum. . . . .

CHAPTER 27

1. Et vocavit filium suum seniorem Esau et dixit. 3. Nunc ergo sume vas tuum pharetramque tuam et arcum, exi in campum et venare mihi venationem. 6. Ego ipsa audivi patrem tuum dicentem fratri tuo: 7. Vade et affer mihi venationem ut manducem, et benedicat te anima mea antequam moriar. 8. Nunc ergo, fili audi me. 9. Et vade ad oves et sume mihi (inde) duos haedos teneros et bonos. 11. Frater meus pilosus est et ego autem lenis sum; 12. Ne contingat me et compalpet pater meus, et intellegat quia ego sum Iacob, et acquiram non benedictionem sed maledictionem. 13. (Vade, fili, audi me) maledictio tua super me sit. 16. Haedinis pellibus membra contexit. 18. Quis es tu, fili? 19. Ego Esau primogenitus tuus. 24. Tu es filius meus Esau? (Respondit Iacob) Ego 25. Appone mihi, et manducabo de venatione tua, fili, et benedicat te anima mea, antequam moriar; 26. Sed admove mihi osculum. 27. Et accessit et osculatus est eum: Odoratus est odorem vestis eius, et benedixit eum, et dixit: Ecce odor filii mei, sicut odor agri pleni, quem benedixit Dominus. 28. Et det tibi Deus de rore caeli et de ubertate terrae et multitudinem frumenti

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et vini. 29. Et serviant tibi gentes et adorent te principes et fiere dominus fratris tui et adorabunt te filii patris tui. Qui maledixerit te, maledictus; et qui benedixerit te, benedictus. 32. Dixit Isaac: Quis es tu? Et ille: Ego sum Esau filius tuus maior. 33. Expavit autem Isaac pavore magno valde. . . . . Quis ergo, venatus est mihi venationem et intulit mihi, et manducavi ab omnibus, antequam tu venires? Et benedixi eum, et benedictus sit. 34. Factum est autem ut audivit Esau verba Isaac patris sui, exclamavit voce magna, et dixit: Benedic et me pater. 35. Et dixit illi: Venit frater tuus cum dolo, et accepit benedictionem tuam. 36. Et dixit Esau: Iuste vocatum est nomen eius Iacob . . . . (numquid finitae sunt benedictiones, bendic et me). 37. Dominum illum tuum feci, et omnes fratres eius servient illi; tibi autem quid faciam, fili? 38. Et dixit Esau ad patrem suum: Benedic tamen et me. Cum strangulatus esset Isaac, ... 39. Ecce a fertilitate terrae erit habitatio tua, et a rore caeli desuper 40. Et in gladio vives, et fratri tuo servies. Erit autem cum deposueris et solveris iugum de collo tuo.

Chapter 28

1. Non accipies uxorem ex filiabus Chanaeorum; 2. Surgens fuge in Mesopotamiam in domum Batuel, patris matris tuae, et sume tibi inde uxorem de filiabus Laban, fratris matris tuae. 3. Deus autem meus benedicat te et augeat te et multiplicet te; et eris in congregationes gentium. 4. Et det tibi benedictionem Abraham patris tui, tibi et semini tuo post te, ut heres fias terrae incolatus tui, quam dedit Deus Abraham. 5. Et exiit in Mesopotamiam Syriae. 10. Et exiit Iacob a puteo iurationis et profectus est in Charran; 11. Et devenit in locum et dormivit ibi; occiderat enim sol; et sumpsit ex lapidibus loci et posuit ad caput suum et dormivit in loco illo. 12. Et somniavit, et ecce scala stabilita super terram, cuius caput pertingebat ad caelum; et angeli Dei ascendebant et descendebant per illam, 13. Et Dominus incumbebat super illam et dixit: Ego sum Deus Abraham patris tui et Deus Isaac, noli timere; terram, in qua tu dormis super eam, tibi dabo illam et semini tuo. 14. Et erit semen tuum sicut harena terrae, et dilatabitur supra mare et in Africum et in aquilonem et ad orientem; et benedicentur in te omnes tribus terrae et in semine tuo. 15. Et ecce ego sum tecum, custodiens te in omni via, quacumque ibis, et reducam te in terram hanc, quia non te de relinquam donec faciam omnia quae tecum locutus sum. 16. Et surrexit Iacob de somno suo et dixit: Quia est Dominus in loco hoc, ego autem nesciebam. 17. Et timuit et dixit: Quam terribilis locus hic! Non est hoc nisi domus Dei; et haec porta est caeli. 18. Et surrexit

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Iacob et sumpsit lapidem quem supposuit ibi sub caput suum, et statuit illum titulum et superfudit oleum in cacumen eius. 19. Et vocavit Iacob nomen loci illius: Domus Dei. Et Vlammaus erat nomen civitati ante.

CHAPTER 29

5. Nostis Laban filium Nachor? 7. Adhuc est dies multa, nondum est hora congregandi pecora. 10. Et revolvit lapidem ab ore putei. 11. Et osculatus est Iacob Rachel et exclamans voce sua flevit. 12. Et indicavit ei quia frater (patris) est eius et quia filius Rebeccae est. 20. Et servivit Iacob pro Rachel annis septem; et erant in conspectu eius velut pauci dies eo quod diligebat illam. 26. Non est moris in loco nostro, ut minor nubat prius quam maior. 27. Consumma itaque septima istius, et dabo tibi et hanc pro opere quod operaberis apud me adhuc septem annos alios. 28. Fecit autem Iacob sic, et inplevit septima eius et dedit illi Laban Rachel filiam suam ipsi uxorem. 29. Dedit autem Laban Rachel filiae suae Ballam ancillam suam ei ancillam. 30. Et intravit ad Rachel; dilexit autem Rachel magis quam Liam et servivit illi septem annos alios.

CHAPTER 30

1. Et zelavit Rachel sororem suam. 4. Et dedit illi Ballan ancillam suam ipsi uxorem. 11. Beata (vel felix) facta sum. 15. Parum est tibi, quod virum meum accepisti, insuper et mandragorica filii mei vis accipere? 16. Ad me intrabis; conduxi enim te pro mandragoris filii mei. 27. Si inveni gratiam ante te, auguratus essem: benedixit enim me Deus in introitu tuo. 30. Et benedixit te dominus in pede meo. Nunc ergo quando faciam et ego mihi domum? 33. Exaudiet me iustitia mea in die crastino: 42. Quia cum peperissent, non ponebat.

CHAPTER 31

2. Et vidit Iacob faciem Laban, et ecce non erat ad eum sicut hesterna et nudiustertiana die. 7. Et mutavit mercedem meam decem agnarum. 10. Et vidi oculis meis in somno. 13. Ego sum Deus, qui adparui tibi in loco Dei. 29. Cf. Notes. 30. Quare furatus es deos meos? 31. Respondens autem Iacob dixit ad Laban, dixi enim: ne forte auferas filias tuas a me et omnia mea. 33. Intravit autem Laban et inscrutatus est in domo Liae. 37. Quia scrutatus est omnia vasa domus meae. 41. Et decepisti mercedem meam decem agnabus. 42. Nisi Deus patris mei Abraham et timor Isaac esset mihi, nunc me inanem dimisisses. 45. Sumsit autem Iacob lapidem et constituit eum titulum. 48. Testatur acervus hic et testatur titulus hic; propter

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hoc appellatur nomen "acervus testatur." 49. Et visio quam dixit, "respiciat Deus inter me et te." 50. Vide, nemo nobiscum est. 54. Et iuravit Iacob per timorem patris sui Isaac.

CHAPTER 32

3. Misit autem nuntios ante se ad Esau fratrem suum in terram Seir in regionem Edom. 4. Et mandavit illis dicens: Sic dicetis domino meo Esau: Sic dicit puer tuus Iacob: Cum Laban habitavi et demoratus sum usque modo. 5. Et facti sunt mihi boves et asini et oves et pueri et puellae; et misi nuntiare domino meo Esau. 8. Si venerit ad castra prima frater meus et exciderit ea, erunt secunda in salutem. 9. Deus patris mei Abraham et Deus patris patris mei Isaac, domine, qui dixisti mihi: Recurre in terram generationis tuae, et bene tibi faciam. 10. Idoneus es mihi ab omni iustitia et ab omni veritate quae fecisti puero tuo. In virga enim mea ista transii Iordanen hunc, nunc autem factus sum in duo castra. 11. Erue me de manu fratris mei, de manu Esau, quia ego timeo illum, ne, cum venerit, feriat me et matres super filios. 12. Tu autem dixisti: Benefaciam tibi et ponam semen tuum tamquam arenam maris, quae non dinumerabitur prae multitudine. 17. Si interrogaverit te Esau dicens: Cuius es? et quo vadis? et cuius haec quae antecedunt te? 18. Et dices: Pueri tui Iacob; munera misit domino meo Esau et ecce ipse post nos. 20. Dixit enim: Placabo vultum eius in muneribus praecedentibus et post hoc videbo faciem eius; forsitan enim suscipiet faciem meam. 22. Surrexit autem eadem nocte et accepit duas uxores et duas ancillas. 24. Remansit autem Iacob solus, et luctabatur homo cum illo usque in mane. 25. Vidit autem quod non potest ad eum, et tetigit latitudinem femoris eius, et obstupuit latitudo femoris Iacob, dum luctaretur cum eo. 26. Et dixit illi: Dimitte me; ascendit enim aurora. Ille autem dixit: Non te demittam nisi me benedixeris. 27. Dixit autem ei: Quod est nomen tuum? Ille autem dixit: Iacob. 28. Et dixit ei: Non vocabitur amplius nomen tuum Iacob; sed Israel erit nomen tuum, quia valuisti cum Deo, et cum hominibus potens es. 29. Rogavit autem eum Iacob dicens: Enuntia mihi nomen tuum. Et dixit: Quare hoc interrogas tu nomen meum? Et benedixit eum illic. 30. Et appellavit Iacob nomen illius "Aspectus Dei." Vidi enim Deum facie ad faciem, et salva facta est anima mea.

CHAPTER 33

10. Propter hoc vidi faciem tuam, quemadmodum cum videt aliquis faciem Dei. 13. Et oves et boves fetantur. 18. Et venit Iacob in Salem (in) civitatem Sicimorum, quae est in terra Chanaan, cum advenit

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de Mesopotamia Syria. Et applicuit ad faciem civitatis. 19. Et emit partem agri, in quo statuit illic tabernaculum suum ab Emmor patre Sychem centum agnis. 20. Et statuit ibi aram, et invocavit Deum Israhel.

CHAPTER 34

1. Exiit autem Dina filia Liae, quam peperit ipsi Iacob, ut condisceret filias regionis eius. 2. Vidit Sychem filius Emmor Chorraeus, princeps terrae, (Dinam filiam Iacob) et accepit eam et dormivit cum ea et humiliavit eam. 3. Et intendit animo Dinae filiae Iacob et adamavit virginem et locutus est secundum sensum virginis ipsi. 7. Et filii Iacob venerunt de campo et, cum audissent, compuncti sunt viri, et triste erat illis valde, quod turpe fecerat in Israhel, quod dormisset cum filia Iacob; et non sic erit. 8. Sychem filius meus elegit animo filiam vestram; date ergo illi eam uxorem. In hoc similes erimus vobis et habitabimus in vobis. 19. Adpositus enim erat filiae Iacob. 26. Et filium eius Sychem interfecerunt in ore gladii. 28. Oves eorum et boves eorum et asinos eorum quaecumque erant in civitate et quaecumque erant in campo tulerunt. 29. Et omnia corpora eorum (et omnem suppelectilem eorum et uxores eorum) captivaverunt et diripuerunt quaecumque erant in civitate et quaecumque erant in domibus. 30. Ego autem exiguus sum (in) numero et convenientes super me occident me.

CHAPTER 35

1. Dixit autem Deus ad Iacob: Surge et ascende in locum Bethel et habita ibi; et fac ibi aram Deo qui adparuit tibi; cum fugeres a facie Esau fratris tui. 2. Tollite deos alienos qui vobiscum sunt de medio vestrum. 4. Et dederunt Iacob deos alienos qui erant in manibus eorum, et inaures quae erant in auribus eorum. 5. Et factus est timor Dei in civitatibus quae circa illos erant, et non consecuti post filios Israhel. 6. Venit autem Iacob in Luza, quae est in terra Chanaan quae est Bethel. 10. Et dixit ei: Nomen tuum iam non vocabitur Iacob, sed Israhel erit nomen tuum. 11. Gentes et congregationes gentium erunt ex te. 13. Ascendit autem Deus ab eo (de) loco ubi locutus est cum eo. 14. Et statuit Iacob titulum in loco in quo locutus cum eo, titulum lapideum; et libavit super eum libamen et infudit super eum oleum. 15. Et vocavit Iacob nomen loci in quo locutus est cum eo illic Deus "Bethel." 26. Hi sunt filii Iacob, qui facti sunt ei in Mesopotamia Syriae.

CHAPTER 36

21. Hi principes Chorraei filii Seir in terra Edom. 31. Et hi reges qui regnaverunt in Edom, antequam regnaret rex in Israhel. 40. Haec

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nomina principum Esau secundum loca eorum in regionibus eorum et in gentibus eorum.

CHAPTER 37

1. Habitabat autem Iacob in terra Chanaan. 2. Haec autem procreaturae Iacob. Ioseph autem decem et septem annorum erat pascens cum fratribus (suis) oves. 10. Quod est somnium hoc quod somniasti? Numquid venientes veniemus ego et mater tua et fratres tui adorare te super terram? 21. Cum audisset autem Ruben, liberavit eum de manibus eorum et dixit: Non feriamus eum in anima. 27. Manus autem nostrae non sint super eum, quoniam frater noster et caro nostra est. 31. Occiderunt haedum caprarum. 35. Congregati sunt autem omnes filii eius et filiae et venerunt consolari eum; et noluit consolari dicens: Quoniam descendam ad filium meum lugens in infernum. 36. Et vendiderunt Ioseph in Aegyptum Petephrae spadoni praeposito coquorum.

CHAPTER 38

1. Factum est autem in tempore illo descendit Iudas a fratribus suis . . . . ad hominem quendam Odollamitam, cui nomen Iras. 2. Et vidit illic Iudas filiam hominis Chananaei nomine Sauam: et accepit eam et introivit ad eam. 3. Et concepit et peperit filium. 13. Et nuntiatum est Thamar nurui eius dicentes: 14. Et depositis vestimentis viduitatis suae a se. 26. Et non adposuit amplius scire eam.

CHAPTER 39

1. Ioseph autem depositus est in Aegyptum: et possedit eum Petephres spado Pharaonis. 4. Et invenit Ioseph gratiam in conspectu domini sui 6. Et nesciebat quae circa eum erant nihil praeter panem, quem ipse edebat. 7. Et misit uxor domini eius oculos suos in Ioseph. 12. (Et ait) Dormi mecum. 22. Et dedit carceris custos carcerem per manum Ioseph.

CHAPTER 40

8. Et dixerunt: Somnium vidimus, et non est qui interpretetur illud. 12. Tres fundi tres dies sunt. 13. Et dabis calicem Pharaoni in manum eius. 16. Tria canistra alicae. 19. Et auferet Pharao caput tuum abs te . . . . et manducabunt aves caeli carnes tuas abs te.

CHAPTER 41

1. Et factum est post biennium dierum. Putabat se stare super flumen. 7. Surrexit autem Pharao et erat somnium. 9. Peccatum meum recordor hodie. 10. Pharao iratus fuit pueris suis et posuit nos in carcere. 11. Et vidimus somnium ambo nocte una, ego et ille.

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13. Factum est autem, sicut comparavit nobis, ita et contigit. 19. Quales numquam vidi tales in tota terra Aegypti turpiores. 21. Exurgens autem dormivit. 25. Quanta Deus facit ostendit Pharaoni. 26. Septem spicae septem anni sunt. 30. (Et) obliviscentur ubertatis futurae in tota terra Aegypti. Et consumet fames terram. 33. Nunc ergo provide hominem prudentem et intelligentem et constitue eum super terram Aegypti; 34. Et faciat Pharao et constituat locorum principes super terram. 35. Et congregetur triticum sub manu Pharaonis. 38. Numquid inveniemus hominem talem, qui habet spiritum Dei in se? 40. Tamen thronum praecedam tui ego. 44. Ego Pharao, sine te nemo extollet manum suam super omnem terram Aegypti. 45. Et imposuit Pharao nomen Ioseph Psonthomphanech. Et dedit ei Aseneth filiam Petephrae sacerdotis Solis civitatis ipsi uxorem. 49. Et congregavit Ioseph triticum sicut arenam maris multum valde, quoadusque non potuit numerari; non enim erat numerus.

Chapter 42

1. Videns autem Iacob, quia est venditio in Aegypto, dixit filiis suis: Quare segnes estis? 2. Ecce audivi, quod est venditio in Aegypto: emite nobis pusillas escas, ut vivamus et non moriamur. 9. Et commemoratus est Ioseph somniorum suorum, quae vidit ipse. 11. Pacati sumus; non sunt pueri tui exploratores. 13. Duodecim sumus pueri tui fratres in terra Chanaan. 14. Hoc est quod dixi vobis dicens: quod exploratores estis. 15. Non exibitis hinc, nisi venerit frater vester. 16. Mittite ex vobis unum et adducite fratrem vestrum; vos autem abducemini, quoadusque manifesta sint verba vestra si vera dicitis an non; sin autem, per salutem Pharaonis, (nisi) exploratores estis. 19. Ipsi vero ite et ducite emptionem tritici vestri. 22. Nonne locutus sum vobis dicens: Ne noceatis puero, et non exaudistis me. 23. Ipsi ignorabant, quia audiebat Ioseph; interpres enim inter illos erat. 24. Et iterum accessit ad eos et dixit illis. 32. Duodecim sumus fratres, filii patris nostri; unus non est, pusillus autem cum patre nostro hodie in terra Chanaan. 34. Et in terra mercamini. 35. Et erat uniuscuiusque alligatura argenti in sacco eorum. 36. Super me facta sunt omnia haec. 38. Et deducetis senectam meam cum tristitia ad infernum.

Chapter 43

3. Ait autem illi Iudas dicens: 7. Interrogans interrogavit nos homo. 8. Mitte puerum mecum, et surgentes ibimus, ut vivamus et non moriamur et nos et tu et substantia nostra. 16. Mecum enim manducabunt

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homines panes meridie. 18. Ut accipiat nos in servos et asinos nostros. 21. Aperuimus saccos nostros, et hoc argentum uniuscuiusque in sacco suo. 23. Propitius vobis, nolite timere; Deus vester et Deus patrum vestrorum dedit vobis thesauros in saccis vestris; argentum autem vestrum probatum habeo. 28. Salvus est puer tuus pater noster, adhuc vivit. 32. Non enim poterant Aegyptii manducare cum Hebraeis panes; abominatio est enim Aegyptiis. 34. Magnificata facta est autem pars Beniamin prae partibus omnium quinquipliciter ad illorum. Biberunt autem et inebriati sunt cum eo.

CHAPTER 44

6. Inveniens autem eos dixit (eis) secundum verba haec. 7. Ut quid loquitur Dominus secundum verba haec? Absit a pueris tuis facere secundum verbum hoc. 9. Et nos autem erimus servi domino nostro. 15. Nescitis quia augurio auguratur homo qualis ego. 29. Deducetis senectam meam cum tristitia ad inferos. 34. Quo modo autem ascendam ad patrem, cum puer non sit nobiscum? Ut non videam mala, quae invenient patrem meum!

CHAPTER 45

2. Audierunt autem omnes Aegyptii, et auditum est in domo Pharaonis. 3. Dixit autem Ioseph ad fratres suos. 7. Misit enim me Deus ante vos remanere vestrum reliquias super terram et enutrire vestrum reliquiarium magnum. 16. Et divulgata est vox in domo Pharaonis dicentes: Venerunt fratres Ioseph.

CHAPTER 46

2. At ille respondit, quid est, dicens. 4. Et ego descendam tecum in Aegyptum, et ego ascendere te faciam in finem. 6. Intraverunt in Aegyptum Iacob et omne semen eius, 7. Filii et filii filiorum eius, filiae et filiae filiarum eius cum eo. 8. Haec autem nomina filiorum Israhel, qui intraverunt in Aegyptum simul cum Iacob patre suo. 15. Hi filii Liae, quos peperit ipsi Iacob in Mesopotamia Syriae, et Dinam filiam eius; omnes animae, filii et filiae triginta tres. 26. Omnes autem animae quae introierunt cum Iacob in Aegyptum qui exierunt de femoribus eius. 27. Septuaginta quinque animae erant, cum quibus Iacob intravit in Aegyptum. 28. Iudam autem misit ante se ad Ioseph, ut veniret sibi obviam iuxta Heroum civitatem. 31. Ascendens nuntiabo Pharaoni et dicam ei: Fratres mei et domus patris mei, qui erant in terra Chanaan, venerunt ad me. 32. Viri autem sunt pastores—viri enim pecorum nutritores erant—et iumenta et oves et omnia sua adduxerunt. 34. Abominatio est enim Aegyptiis omnis pastor ovium.

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CHAPTER 47

4. Non sunt enim pascua pecoribus puerorum tuorum; invaluit enim fames in terra Chanaan. 5. Venerunt autem in Aegyptum ad Ioseph Iacob et filii eius: et audivit Pharao rex Aegypti. Et ait Pharao ad Ioseph dicens: Pater tuus et fratres tui venerunt ad te. 6. Ecce terra Aegypti ante te est; in terra optima conloca patrem et fratres tuos. 8. Dixit autem Pharao ad Iacob: Quot anni dierum vitae tuae? 9. Dies annorum vitae meae quos incolo . . . . pusilli et mali fuerunt dies annorum vitae meae: non pervenerunt in dies annorum vitae patrum meorum, quos dies incoluerunt. 11. Et dedit eis possessionem in terra optima, in terra Ramessem sicut praeceperat Pharao. 12. Et metiebatur triticum patri suo Ioseph . . . . triticum secundum corpus. 13. Invaluerat autem fames valde, et defecit terra Aegypti. 14. Et intulit Ioseph omnem pecuniam in domum Pharaonis. 15. Venerunt autem omnes Aegyptii ad Ioseph dicentes: Da nobis panes. 16. Dixit autem illis Ioseph: Adducite pecora vestra et dabo vobis panes pro pecoribus vestris, si defecit argentum. 20. Et facta est terra Pharaoni. 22. Praeter terram sacerdotum tantum non possedit Ioseph. 26. Et posuit illis Ioseph in praeceptum usque in hodiernum diem in terra Aegypti, ut praestent quintas Pharaoni. 28. Et fuerunt dies Iacob annorum vitae eius. 29. Si inveni gratiam in conspectu tuo, subice manum tuam sub femore meo et facies in me misericordiam et veritatem. 31. Et adoravit super caput virgae eius.

CHAPTER 48

1. Nuntiatum est Ioseph, quia pater tuus turbatur. 4. Faciam te in congregationes gentium. 5. Nunc ergo filii tui duo qui facti sunt tibi in terra Aegypti priusquam ad te venirem in Aegyptum mei sunt, Ephraem et Manasse; tamquam Ruben et Symeon erunt mihi. 6. Natos autem si genueris postea, tibi erunt, in nomine fratrum suorum appellabuntur in sortibus eorum. 16. Et invocabitur in eis nomen meum et nomen patrum meorum. 18. Hic enim primitivus. 19. Scio, fili, scio; et hic erit in populum, et hic exaltabitur, sed frater eius iunior maior illo erit et semen eius erit in multitudine gentium.

CHAPTER 49

8. Iuda, te laudabunt fratres tui; manus tuae super dorsum inimicorum tuorum, adorabunt te filii patris tui. 9. Catulus leonis Iuda, ex germinatione, fili mi, ascendisti, recumbens, dormisti ut leo, et ut catulus leonis, quis suscitabit eum, 10. Non deficiet princeps ex Iuda et dux

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de femoribus eius, donec veniant quae reposita sunt ei; et ipse expectatio gentium. 11. Alligans ad vitem pullum suum et cilicio pullum asinae suae; lavabit in vino stolam suam, et in sanguine uvae amictum suum. 12. Fulvi oculi eius a vino et dentes candidiores lacte. 24. Inde qui confortavit Israhel. 27. Beniamin lupus rapax, mane rapiet praedam et ad vesperam dividet escas. 32. Et adpositus est ad patres suos.

CHAPTER 50

2. Dixit Ioseph servis suis sepultoribus, ut sepelirent patrem eius. 3. . . . . Quadraginta dies sepulturae. 4. Loquimini in aures Pharaonis. 5. Pater meus adiuravit me dicens: In monumento quod ego fodi mihi in terra Chanaan, ibi me sepelies. 6. Et dixit Pharao ad Ioseph: Descende et sepeli patrem tuum. 10. Et advenerunt ad aream Atad quae est trans Iordanem . . . . planxerunt eum planctum magnum et validum. Et fecit luctum patri suo septem diebus. 15. Et redditione reddet nobis omnia mala, quae ostendimus ei. 17. Accipe iniquitatem servorum Dei patris tui. 18. Et venientes ad eum dixerunt. 22. Et habitavit Ioseph in Aegypto, ipse et fratres eius et omnis cohabitatio patris eius et vixit annos centum decem. 23. Et vidit Ioseph Ephraem filios usque in tertiam generationem et filii Machir, filii Manasse, nati sunt super femora Ioseph.

VARIANT READINGS

CHAPTER 1

1. Frequently quoted without variant. 2. De Gen. ad lit. 1:1, et al., omit *autem*. First half of the verse frequently quoted without variant. Imp. Gen. 4 has *superferebatur*, but some MSS read *ferebatur*. Some MSS of De Gen. ad lit. also read *ferebatur*. Sermo 226; Quaest. 1:134 also read *ferebatur*. Quaest. 2:55; Con. Faust. 22:11; Confess. 13:3 have the plural *aquas*. So also a majority of the MSS of De Gen. ad lit. 3. De Gen. ad. lit. 1:17, et al., omit the first *et*, due to the context in which quoted. Frequently quoted. 4. Frequently quoted and without variant except where adapted to the context, as in Con. epist. Pelag. 2:7, where *Deus* is omitted. 5. The first part of the verse is quoted elsewhere without variant except in In Ioan. evang. 44:4, and Sermo 226, where we find *lucem vocavit diem*. In Con. Adim. 1 the last part of the verse reads thus: *et factum est vespere et factum est mane dies una*. So also in Enarr. in Ps. 70:16 except with the masculine form *dies unus*. 6. De Gen. ad lit. 2:6 twice reads *divisio* instead of *dividens*. 7. De Gen. ad lit. 2:6 has *quae*

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erat super firmamentum et inter aquam quae erat sub firmamento. 9. De Gen. ad lit. 2:11, a few lines farther on, reads *congregentur aquae,* then later again has the singular form. Ibid. 4:22 has *collectionem* instead of *congregationem.* De Gen. con. Man. 1:3 reads *congregentur aquae.* Imp. Gen. 10 has *congregetur aqua.* Confess. 12:22, *congregetur aqua quae est sub firmamento.* Con. adv. leg. et proph. 1:13, *Congregentur aquae in congregationem unam, et appareat arida;* then a little later the phrase *congregetur aqua* follows. 11. De Gen. ad lit. 3:18, *producat terra herbam pabuli seminantem semen et lignum fructiferum faciens fructum.* Ibid. 5:4, *germinet terra herbam feni seminans semen.* Imp. Gen. 11 later reads with these variants: *secundum genus suum,* and *lignum fructiferum,* etc. 12. De Gen. ad lit. 5:4, *Et produxit terra herbam pabuli (vel herbam feni) seminans semen secundum genus et secundum similitudinem et lignum fructuosum faciens fructum, cuius semen suum in se,* etc. 14. Loc. 1:1, *Et dividant inter medium diei et inter medium noctis.* Confess. 13:18, *Fiant in firmamento luminaria, luceant super terram et dividant inter diem et noctem.* 15. Quaest. 5:6 reads *In signis,* etc. Adnot. Iob 1:38, *Et sint in signis et in temporibus,* etc. Enarr. in Ps. 109:16, *Ut sint in signis,* etc. Epist. 55:7, *In signis,* etc. But De Gen. ad lit. quotes same several times with the accusative case after *in.* 16. Cf. Con. Faust. 14:11, *Solem in potestatem diei, lunam in potestatem noctis.* 20. Enarr. in Ps. 80:2; 49:18, read *producant.* So also Sermo 268:3, *Producant aquae natantia et volatilia.* De anima et orig. 4:23, *Producant aquae repentia animarum viventium* Cf. Confess. 13:20. Loc. 1:2 has *volatilia volantia super terram secundum firmamentum caeli.* De Gen. ad lit. 3:7 has the plural form *terras.* 21. De Gen. ad lit. 3:12 *omnem animam animalium reptilium.* 22. *Crescite et multiplicamini* frequently quoted. 24. De civ. 13:24; 16:7; Sermo 268, et al. read *producat.* De civ. 13:24; Epist. 205; De anima et orig. 4:23, read *viventem* instead of *vivam.* 25. De Gen. ad lit. 6:12, *Et finxit Deus adhuc de terra omnes bestias.* 26. Loc. 1:2, *Faciamus hominem secundum imaginem et secundum similitudinem.* De Gen ad lit. 6:2, 8 reads *habeat potestatem* instead of *dominetur,* and inserts the phrase *quae repunt* after *repentium.* De civ. 19:15, *Dominetur piscium maris et volatilium caeli, et omnium repentium quae repunt super terram.* Sermo 43:2, *Et habeat potestatem piscium maris et volatilium coeli, et omnium pecorum et serpentium quae repunt super terram.* Quaest. 1:153, *Habeat potestatem piscium maris et volatilium caeli, et omnium pecorum quae sunt super terram.* In Epist. Ioannem 8:6 reads the same as the last except the last clause which is *quae repunt,* etc.

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27. No variant. Cf. De Trin. 12:6; De Nupt. et Con. 2:31; De. civ. 14:22, et al. Con. Jul. 4:14 reads the same as De Gen. con. Man. except has *eos* instead of *illos*. 28. De. Gen. ad lit. 6:2, 8 has *habete potestatem* instead of *dominamini*. Ibid. 6:8, *Omnium repentium quae repunt super terram*. Con. Jul. 4:14 reads the same as De Gen. con. Man., except *illos* for *eos*. Con. duas epist. Pelag. 4:2 reads *Et dixit: Crescite et multiplicamini*. Ibid. 4:5 same, except the present form *dicit*. De civ. 14:21 reads both *replete* and *inplete*. Ibid. 22:24 has *inplete*. 29. De Gen. ad lit. 6:8; 8:3 quote from *ecce* to the end of the verse. Insert *fructiferum* after *lignum*. Last clause reads: *Quod erit vobis*, etc. Con. Jul. 4:14, *Et dixit Deus: Ecce dedi vobis omne fenum sativum seminans semen, quod est super omnem terram, et omne lignum quod habet in se fructum seminis sativi; vobis erit in escam*. Cf. Confess. 13:25, *Ecce dedisti nobis in escam*, etc., same as the preceding quotation as far as *vobis*. 30. Con. Jul. 4:14 has *serpenti, animam, fenum*, instead of *reptili, spiritum*, and *pabulum*, respectively. 31. Quoted very frequently without variants except such as are due to context in which quoted; cf. De bono vid. 6: *Fecit Deus omnia, et ecce bona valde*, etc.

Chapter 2

1. De Gen. ad lit. 6:11, *compositio* instead of *ornatus*. 2. De Gen. ad lit. 4:19 has *in septimo die*. The last half of the verse is frequently quoted and adapted to the context. Cf. Con. Adim. 2, *Et consummavit Deus die sexto omnia opera sua, quae fecit, et in septimo die requievit ab eisdem omnibus operibus suis quae fecerat*, cf. Epist. 55:10; 166:5; De civ. 22:30, et al. 3. De civ. 22:30 has *eo* instead of *ipso*. Cf. Epist. 55:10. 5. De Gen. ad lit. 5:4, 11; 6:3 read *antequam exoreretur*. Ibid. 5:4, 23 have *exortum est*. Ibid. 4 also omits *agri* in one citation of the verse. De Gen. con. Man. 2:3, *omne viride agri, antequam*, etc. Loc. 1:4, *Et homo non erat operari terram quod latini codices habent qui operaretur terram*. 7. De Gen. ad lit. 6:11, *Formavit Deus hominem pulverem terrae (vel limum terrae) et inspiravit (sive sufflavit) in eius faciem spiritum vitae, et factus est homo in animam vivam*. Ibid. 7:1 reads the same as the text except *flavit* instead of *insufflavit*. Farther on in the same passage we find, *flavit vel sufflavit in faciem eius spiritum vitae, nonnuli enim codices habent, spiravit vel inspiravit*, etc. Ibid. 7:3 reads *sufflavit*. Quaest. 1:9, *Et insufflavit Deus in faciem eius spiritum vitae, quod melius quidam codices habent: flatum vitae*. De civ. 13:23, 24, *Inspiravit vel si magis proprie dicendum est: insufflavit in faciem eius spiritum vitae*. Both *vivam* and *viventem* are found. Cf. Retract. 10:3;

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Epist. 143:9; 205:2; De anima et orig. 1:14; De civ. 13:23, 24; Enarr. in Ps. 89:3; 103:13; 118:18; Oper. imper. con. Jul. 2:178, et al. 8. Loc. 1:5, *Plantavit Deus paradisum secundum orientem, quod latini habent, "ad orientem."* De Gen. ad lit. 8:3 reads: *finxerat* but ibid. 8:1 has *finxit.* De doct. 3:36 has *formavit.* 9. De doct. 3:36, *Et produxit Deus adhuc de terra omne lignum speciosum, et bonum in escam; et lignum vitae in medio paradisi et lignum scientiae boni et mali.* Loc. 1:6, *Quod habent multi latini codices: "et lignum sciendi bonum et malum"; vel "lignum scientiae boni et mali," et si quae sunt aliae varietates de hac re interpretum. Graecus habet: "et lignum ad sciendum cognoscibile boni et mali."* De nat. boni 35 has *dignoscientiae boni et mali.* 15. De Gen. ad lit. 8:11, instead of *ut* with a clause, reads *operari eum et custodire.* Ibid. 8:12, *operari eum hoc est operari in eo et custodire eum.* De doct. 3:36 reads *finxit* instead of *fecit.* 16. De Gen. ad lit. 8:13 reads *edes ad escam.* Ibid. 8:17, 27 follow the reading given in the text. Loc. 1:7, *"ex omni ligno quod est in paradiso escae edes," non paradiso distinguendum est, sed "escae edes."* 17. Sermo 152:5, *Qua die manducaveritis, morte moriemini.* So also De Gen. con. Man. 2:11. Enarr. in Ps. 41:52 et al., have the singular form *morte morieris.* Cf. Oper imper. con. Jul. 6:30. Con. Faust. 14:4, *Qua die tetigeritis,* etc. Ibid. 14:7, *Si tetigeritis,* etc. 18. De Gen. ad lit. 6:5 has *illi* instead of *ei.* Ibid. 9:2, the order is *non est bonum,* etc. De Gen. con. Man. 2:11, *Non est bonum solum hominem.* Con. Adim. 3 reads the same. 19. De Gen. ad lit. 6:5, the order is *illud vocavit,* etc.; the last clause reads *hoc nomen illius,* etc. De Gen. ad lit. 9:14 reads *quid ea vocaret* instead of *quid vocabit.* Cf. De Peccat. Mer. 1:36. 20. De Gen. ad lit. 6:5 reads, *Adae autem non inventus adiutor similis ipsi.* 21. De Gen. ad lit. 6:5, *Et iniecit Deus mentis alienationem super Adam, et obdormivit, et sumsit unam de costis eius et adinplevit carnem in locum eius.* Con. Adim. 3, *Et inmisit Deus Adae somnum et obdormivit, et sumpsit unam de costis eius, ex qua formavit Euam, quam adduxit ad Adam et ait:* Con. Max. 2:26., *Et immisit Dominus soporem in Adam et sumpsit unam de costis eius.* 22. De Gen. ad lit. 6:5, *sumpsit* instead of *accepit.* Ibid. 9:13, *Cur etiam non dictum est "finxit" aut "fecit," sicut in omnibus supra operibus, sed "aedificavit Dominus Deus,"* etc. De civ. 22:17, *Nam hoc etiam verbo scriptura usa est, ubi non legitur "formavit" aut "finxit" sed "aedificavit eam in mulierem."* Con. Adim. 3, *Ex qua formavit Euam quam adduxit ad Adam et ait.* De Con. evang. 2:28 has *formavit;* so also has Con. Faust. 11:3; In Ioan. evang. 10; Sermo 52:4. 23. In Ioan. evang. 2 reads *de ossibus.* De anim. 1:18 has *quia*

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instead of *quoniam*. 24. Quoted frequently. De Gen. ad lit. 8:5 has *propterea* instead of *propter hoc*. So also in In Ioan. evang., et al., while Con. Adim. 3 has *ideo*. De Gen. ad lit. 6:3 adds *suum* after *patrem*, and also reads *coniungetur uxori suae;* but elsewhere in the same work as in 8:5; 9:19 the verb used is *adhaerebit*. De Gen. con. Man. 2:13 also reads *adhaerebit*, perhaps influenced by Ephes. 5:31, 32, which is quoted in the same place. Con. duas epist. Pelag. 1:5 reads *patrem suum et matrem suam*. So also in Speculum Mark, which also reads *adhaerebit ad uxorem suam*. The last clause of the verse very frequently quoted. 25. *Confundebantur* is the verb universally found except in De Gen. ad lit. Many adaptations of the verse appear. Cf. De Nupt. et Con. 1:5; De civ. 14:17; Con. Jul. 14:16, et al.

Chapter 3

1. Loc. 1:8. Same as De Gen. ad lit., as far as *bestiarum*. Cf. Con. Jul. 4:3: *Erat serpens*, etc. Sermo 46:12, *Erat ibi serpens sapientior omnibus bestiis*. De Gen. ad lit. 11:2 has the pluperf. *fecerat*, instead of the perfect. Note the comment: *plures latini codices habent "sapientissimus," non proprio*, etc. 2. Cf. Sermo 153:9, evidently an adaptation. 3. Cf. Sermo 153:9. 4. De Gen. ad lit. 11:30 reads *dixit ergo*. Cf. De cantico novo 8, *non morte morieris, eritis sicut dii*. 5. De Gen. ad lit. 11:30, *Sicut dii, cognoscentes*, etc. De Gen. con. Man. 2:26 reads *quoniam* instead of *quia*, and *ederitis* for *manducaveritis*, and omits *ex illo*. There are many adaptations of the verse. Cf. De Fide et Sym. 4, *Gustate et eritis tanquam dii*. Cf. also De lib. arbitrio 3:24; Sermo 153:9; De Trin. 11:5. 6. De Gen. ad lit. 11:30, *Vidit bonum ad escam et decorum ad aspectum*. Ibid. 11:31 has *ergo ederunt*, instead of *et ederunt*. De Gen. con. Man. 2:15 has *ad escam* instead of *in escam*. De civ. 14:17, *Vidit mulier quia bonum lignum in escam et quia placet oculis ad videndum*. Cf. Sermo 151:5, *Quia placeret oculis ad videndum*. 7. De Gen. ad lit. 11:31 has *cognoverunt* instead of *agnoverunt*. De civ. 14:17 follows De Gen. ad lit. 11:1, but later in the same chapter has the reading *cognoverunt*. Cf. Loc. 1:9. Sermo 151:5 has *Consuerunt folia ficulnea et fecerunt sibi succinctoria*. Cf. De Nupt. et Con. 1:5. 8. De Gen. ad lit. 11:33 reads *ambulantis*, and *ligno quod est in paradiso*. Cf. Epist. 148. 10. De Gen. ad lit. 11:34 omits *deambulantis*. Cf. Con. Jul. 4:16. 11. De Gen. con. Man. 2:16 reads *quod nudus esses;* and *dixerim . . . . ne manducares*. Oper. Imper. con. Jul. 5:16 follows De Gen. ad lit., except that it has the preposition *ex* instead of *a* and *ab*. Con. Jul. 4:16,

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Quis nuntiavit tibi quia nudus es nisi de ligno de quo praeceperam tibi ne manducares, manducasti. 12. De civ. 14:11, *Mulier, quam dedisti mecum, ipsa mihi dedit, et manducavi.* 14. Oper. imper. con. Jul. 6:28 follows De Gen. ad lit., except that it omits the first *tuum;* and it has *manducabis omnibus diebus.* The phrase *terram manducabis* is often found. Cf. Sermo 13:1; Enarr. in Ps. 7:4; 103:4; De Trin. 13: 12, et al. 15. Loc. 1:10, *Habent multi codices "et inimicitiam ponam inter te et (inter) mulierem," graeci habent "in medio tui et in medio mulieris . . . . in medio seminis tui et in medio seminis eius."* De Gen. con. Man. 2:18 has the plural *inimicitias.* Enarr. in. Ps. 48:6 repeats the verb thus: *et tu eius observabis calcaneum.* 16. De Gen. con. Man. 2:19, *Erit conversio ad virum tuum,* etc. Oper. Imper. con. Jul. 6:26, *In tristitia paries filios,* etc., the rest of the verse following the text of De Gen. ad lit. De Peccat. Mer. 2:33 reads *in gemitu paries.* 17. Loc. 1:11 quotes part of the verse using the same text as De Gen. ad lit. with this comment: *Graeci habent "edisti de ligno de quo praeceperam tibi eo solo non edere ex eo"; alii autem interpretes graeci habent "manducasti" vel "edisti,"* etc. De Gen. con. Man. 1:13, *Maledicta erit terra tibi,* etc. . . . . *et in tristitia et gemitu edes,* etc. Ibid. 2:20 is the same as 2:1, except that it omits the *et* before *in.* Oper. Imper. con. Jul. 6:30 follows De Gen. ad lit. Enarr. in Ps. 7:16 reads in *labore manducabis.* 18. De Gen. con. Man. 1:13 has *eiiciet* for *edet;* ibid. 2:20 reads *pariet.* De Gen. ad lit. 3:18; 8:10 have *pariet;* so has Oper. Imper. con. Jul. 6:21. 19. De Gen. con. Man. 2:20 has *ex* instead of *de.* Enarr. in Ps. 40:6; Sermo 45, et al., read *in labore,* etc. Enarr. in. Ps. 102 has *In sudore et in labore.* Oper. Imper. con. Jul. 6:21, *In sudore vultus tui.* Ibid. 6:27 reads *faciei tuae,* perhaps following Julianus who thus quotes. In the same way the change from *convertaris* to *revertaris* may be accounted for. Quaest. 6:24, *Donec revertaris in terram unde sumptus es.* 20. De Gen. ad lit. 11: 38 has *ista* instead of *haec.* De Nupt. et Con. 2:4 follows De Gen. ad lit. except that it reads *ipsa* for *haec,* and changes the order to *mater est,* etc. Enarr. in Ps. 126:8 reads *mater vivorum.* 21. De Gen. ad. lit. 11:39 reads *Adae* instead of *Adam.* 22. De Gen. con. Man. 2:22 reads *Adam* before *manum,* and omits from *et sumeret* to *viveret.* Enarr. in Ps. 73:18, *Ecce factus est Adam, tamquam unus ex nobis.* Con. adv. leg. et proph. 1:15 reads the same as De Gen. con. Man. 23. De Gen. con. Man. 2:5 is the same as 2:1, except that it begins *et dimisit.* 24. De Gen. con. Man. 2:23 has the order changed to suit the context.

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CHAPTER 4

1. Cf. Quaest. 3:75, *cognovit uxorem suam.* This may also refer to vss. 17 and 25. 7. Con. Faust. 12:9 follows the text from *si* to the end. 10. Con. Adim. 4 reads the same except has the perfect tense *dixit.* Enarr. in Ps. 39 is the same as text from *vox* to the end. 11. Con. Adim. 4: *Nunc maledictus es tu a facie terrae quae absorbuit et recepit sanguinem fratris tui ex caede manus tuae.* 12. Oper. Imper. con. Jul. 6:23 follows the text except that it omits *quoniam.* Con. Adim. 4: *Te enim operari necesse est terram, quia sterilis tibi fructus dabit.* 15. Epist. 149:1, 9: *De Cain scriptum est "constituit in eo Dominus signum, ne quis occideret eum."* 25. De Nupt. et Con. 2:8 is the same as the text except the phrase *vocavit nomen eius;* omits *enim;* reads *Dominus* instead of *Deus;* and adds the phrase *quem occidit Cain.*

CHAPTER 5

2. De civ. 15:17 is the same to *qua.* 4 and 5. De civ. 15:8: *Cum igitur scriptura divina, ubi et numerum annorum, quos illi homines vixerunt, commemorat, ita concludat, ut dicat de illo, de quo loquebatur, "et genuit filios et filias, et fuerunt omnes dies" illius vel illius quos vixit anni tot, "et mortuus est."* Cf. vs. 8.

CHAPTER 6

3. De civ. 20:21: *Non permanebit spiritus meus in hominibus istis quoniam caro sunt.* De Trin. 13:12 is the same. Con. Adim. 12 omits *hominibus;* reads *quia* instead of *quod.* Quaest. 2:55: *Non permanebit in istis hominibus spiritus meus, quoniam carnes sunt.* Ibid. 1:134: *Non permanebit spiritus meus in hominibus istis, propter quod carnes sunt.* Ibid. 1:23: *Et erunt anni vitae eorum centum viginti.* 6 and 7. Loc. 1:14: *Quod scriptum est in quibuscum latinis codicibus: "et paenituit, et dixit Deus: Deleam hominem quem feci, a facie terrae," in graeco invenitur* διενοήθη, *quod magis "recogitavit" quam "paenituit" significare perhibetur, quod verbum etiam nonnulli latini codices habent.* Retract. 1:26; De Trin. 1:1, et al., read *Poenitet me fecisse hominem.* 14. Loc. 1:15: *Quod habent latini codices plurimi: "nidos facies in arcam," cum latina adlocutio sit non "in arcam," sed "in arca"; graeci nec "in arcam" nec "in arca" habent, sed "nidos facies arcam," quod intelligitur, ut ipsa arca nidi essent.* 16. De civ. 15:26 reads the same from *inferiora* on. Loc. 1:16: *Nonnulli habent ex transverso.* 22. Reads the same as chap. 7, vs. 5, with the exception of the two final words, Gk. οὕτως ἐποίησεν, which are wanting.

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CHAPTER 7

4. Loc. 1:17: *In graeco invenitur "ego inducam pluviam super terram."* 5. Retract. 2:54 reads the same, omitting *Deus.* 15. Quaest. 1:9: *In quo est spiritus vitae.* 22. *De anima et orig.* 4:23: *Et omnia quaecumque habent spiritum vitae.* De Trin. 14:16: *Quae habebat in se spiritum vitae.*

CHAPTER 9

5. Cf. Con. lit. Petil. 2:92: *Sanguinem animarum vestrarum exquiram de manibus omnium bestiarum.* 12. Enarr. in Ps. 67:19: *Quod habent latini codices "inter me et vos" vel "inter me et omnem animam vivam" et si qua ibi talia dicuntur: "inter medium meum et vestrum" inveniur in graeco, quod est* διὰ μέσου. 25. Quaest. 1:153: *Maledictus Chanaan erit servus fratribus suis.* 27. Con. Faust. 12:24 follows the text.

CHAPTER 10

8. Quaest. 1:18 quotes the last sentence the same. 9. Cf. De civ. 16:4; Loc. 1:30 has the first part of the verse the same with the following comment: *Incertum est utrum possit accipi "coram domino deo," quia sic solet intellegi, quod graece dicitur* ἐνάντιον. 20. De doct. 3:36 reads the same, but four MSS have *generationibus.* 21. Quaest. 1:24: *Sem erat pater omnium filiorum Heber.* 25. De civ. 16:10 is the same from *nomen* to the end. 31. De doct. 3:36 is the same. 32. De doct. 3:36 inserts *et* before *secundum gentes.*

CHAPTER 11

1. De doct. 3:26 is the same; also Loc. 1:32 with the comment, *quod usitate nos dicimus: "lingua una."* Quaest. 1:20. 3. Loc. 1:34: *Et facti sunt illis lateres pro lapide. Graecus habet "et facti sunt illis lateres in lapidem"; quod si latine diceretur, locutio minus intellegeretur.* 4. Loc. 1:35 has *nobis* for *nobismet,* and omits *ipsis.* Quaest. 1:21 same as Loc. except that it has *in* for *ad.* 7. Quaest. 1:22: *Venite, descendamus et confundamus ibi linguam eorum, ne audiat unusquisque vocem proximi.* 9. Quaest. 1:22: *Quia ibi confudit Dominus labia terrae.* 10. Loc. 1:36: *Quod quidam latini codices habent "Sem filius Noe erat annorum centum cum genuit Arphaxat"; graeci habent "Sem filius centum annorum cum genuit Arphaxat"; ubi ellipsis est, quia deest "erat." Sed quod non habent "filius Noe" sed "filius" tantum, nova locutio est.* 32. Quaest. 1:25: *Fuerunt anni vitae Tharrae ducenti quinque in Charran.*

CHAPTER 12

1. Quaest. 1:25 reads *de cognatione sua et de domo patris sui,* the change being due to the context. De. civ. 16:15 has *Deus* instead of

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Dominus. Elsewhere in the same chapter the same passage is quoted with *Dominus.* *De Trin.* 2:10 has the spelling *Abraham.* 4. Elsewhere in De civ. 16:25 *ei* occurs instead of *illi.* Ibid. 16:16 omits *autem.* 7. De Trin. 2:10: *Et visus est Dominus,* etc. 12. Loc. 1:38 follows the text. 14. Loc. 1:39 quotes as far as *videntes.*

CHAPTER 13

14 and 15. Quoted the same in Quaest. 1:28. 17. Quaest. 1:28: *Surge et perambula terram in longitudine eius et latitudine, quia tibi dabo eam.* One MS reads *longitudinem.*

CHAPTER 14

13. Quaest. 1:29: *Nuntiavit Abram transfluviali.*

CHAPTER 15

4. Con. Faust. 22:32: *Non hic erit heres tuus; sed qui exiet de utero tuo ipse erit heres tuus.* 6. Sermo 14:3 follows text. De spiritu et lit. 26 omits *Abraham.* 12. Quaest. 1:30 omits *tenebrosus.* 13. Cf. Loc. 1:50: *Sciendo scies; quia peregrinum erit semen tuum in terra. Graeci habent "sciens scies," quod paene tantundem est.* Quaest. 2:47 is the same except *nocebunt illis* for *adfligent eos.* 18. Quaest. 6:21 has the form *Abraham.* 19. Quaest. 6:21 has the forms *Cettaeos* and *Chelmonaeos.* 20. Quaest. 6:21 has the form *Raphain.*

CHAPTER 16

3. Loc. 1:51 quotes from *et dedit* to end without change. 8. In Ioan. evang. 11:1, *Quid est, Agar ancilla Sarae.* This seems to be an adaptation. 9. Sermo 3: *Redi ad,* etc.

CHAPTER 17

1. Cf. De Trin. 3:2: *Et visus est Dominus Deus Abrahae.* 5. Cf. Sermo 122:4: *Non vocaberis Abram sed Abraham.* Epist. 195:3; De Gen. con Man. 1:23, et al., quote from *patrem* to end without change. 6. Loc. 1:53: *Quod latini habent: "augeam te nimis valde," graeci habent "valde, valde."* De Gen. con. Man. 1:23: *Et augeam te nimis valde, et ponam te in gentes, et reges de te exient.* 7. De Gen. con. Man. 1:23 has *ponam* instead of *statuam;* also omits the bracketed *inter.* Cf. Enarr. in Ps. 67:19: *Erit testamentum inter me et te et omne semen tuum.* Cf. notes on chap. 9, vs. 12. Loc. 1:54: *Et dabo tibi . . . . terram in qua habitas omnem terram Chanaan in possessionem aeternam.* Quaest. 1:31 follows Loc., but reads *cultam* for *Chanaan.* De Gen. con. Man. 1:23 follows Loc. and adds *ero illis Deus.* 9. Loc. 1:55: quotes from *tu* to the end with the comment: *Conservabis pro conserva.* Con. Adim. 16:

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Testamentum meum custodi, tu et semen tuum, quod erit post te. 10 and 11. Con. Adim. 16: *Hoc est testamentum meum, quod servabis inter me et te et semen tuum; omne masculinum, circumcides in carne praeputii ipsorum; et sit hoc signum testamentum inter me et vos.* 12. Loc. 1: 56: part of verse quoted without change. Con. Adim. 16: *Octava autem die circumcidetis omnes masculos in gente vestra, ut etiam dominatum et comparatum circumcidatis praeter alienigenam.* 13. Con. Adim. 16: *Et hoc erit testamentum in gente vestra.* 14. Con. Adim. 16: *Et omnis masculus qui non circumcidet praeputium suum, perdet animam suam de media plebe, quia testamentum meum dissolvit.* De Nupt. et Con. 2:11: *Masculus qui non circumcidetur carnem praeputii sui octavo die, disperiet anima eius de genere suo quia testamentum meum dissipavit.* Con. Jul. 6:7: *Peribit anima eius de populo suo.* 16. Quaest. 1:32: *Et reges gentium ex illo erunt.* De civ. 16:28 reads *Sarra* for *ea.* 17. Loc. 1:57: *Et procidit Abram in faciem et dixit in animo suo dicens,* etc. De civ. 16:32: *Si mihi annorum centum nascetur filius,* etc.

Chapter 18

1. Con. Max. 2:26: *Visus est autem illi Deus ad quercum Mambre.* 2. De Trin. 3:11: *Respiciens autem,* etc. De civ. 16:29 reads the same as text from *et ecce* on, except that it has the form *procucurrit.* 3. Quaest. 1:33 same as text. Cf. De civ. 16:29: 4. Quaest. 1:34 same as text except omits *nunc,* and has *lavent* instead of *lavem.* 5. Quaest. 1:34 quotes part of the verse. 11. Quaest. 1:35 omits *suis.* Loc. 1:60 quotes first part of the verse the same with this comment: *Quod graeci habent progressi dierum.* 13. Con. Max. 2:26 quotes as far as *dicens,* but spells *Sara* with a single *r.* 20. Enchiridion 80: *Clamor Sodomorum et Gomorrhaeorum multiplicatus est.* Con. Max. 2:26: *Clamor Sodomorum et Gomorrhae multiplicatus est, et peccata eorum magna valde.* 21. Con. Max. 2:26 has the active *consummant.* 32. Quaest. 1:40 gives the substance of the verse: *si decem ibi invenero, parcam universae civitati.* 33. De Trin. 2:12: *Abiit autem Dominus postquam cessavit loquens ad Abraham et Abraham reversus est ad locum suum.*

Chapter 19

1. De Trin. 2:12: *Venerunt autem duo angeli in Sodomis vespere. Loth autem sedebat ad portam Sodomorum. Et cum vidisset eos Loth, surrexit in obviam illis et adoravit in faciem super terram.* Quaest. 1:41: *Et adoravit in faciem.* 2. De civ. 16:29 has *declinate* instead of *divertite.* 8. Quaest. 1:42 reads *noverunt viros* for *cognoverunt virum;* also *illis* for *eis,* and omits *et* after *vos.* 17. De Trin. 1:12: *Et factum*

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est postquam eduxerunt eos foras, dixerunt: Salvans salva animam tuam; ne respexeris retro, neque stes in hac universa regione; in montem vade, et ibi salvaberis ne forte comprehendaris. 18 and 19. De civ. 16:29; Con. Max. 2:26 quote the same as text as far as *ante te*, except for the orthography of *Loth*. De Trin. 2:12: *Dixit autem Loth ad eos: Rogo, domine, quoniam invenit puer tuus ante te misericordiam.* 21. De civ. 16:29 quotes first part of verse. 22. Con. Gaudent. 1:30: *Non enim potero facere rem*, etc. 24. In Ioan. evang. 51 quotes the same.

Chapter 20

2. Con. Mend. 10: *Soror mea est.* 6. Quaest. 5:55: *Propterea peperci tibi ne peccares in me.* Con. Jul. 3:19: *Et ego sciebam quia in corde mundo fecisti hoc.* 12. Con. Mend. 10: *Et vere soror mea est de patre, non de matre.* 18. Con. Jul. 3:19: *Concluserat Deus*, etc.

Chapter 21

10. Quoted very frequently. In. Ioan. evang. 11 reads *filio liberae* instead of *filio meo Isaac*, perhaps influenced by Gal. 4:29–30. The only other variant is the order of words in the last sentence. Cf. De gestis Pelag. 5: *haeres erit;* De Pat. 28; *Neque enim haeres erit*, etc. 12. De Pat. 28 quotes the same as the text; also De bono conjug. 23. 19. De Peccat. Remiss. 2:22: *Aperti sunt oculi eius, et vidit puteum.* 22. Cf. Quaest. 1:75: *Paranymphus et princeps militiae.*

Chapter 22

1. Quaest. 1:57: *Et tentavit Deus Abraham.* 2. Loc. 1:69: *Accipe filium tuum dilectum.* 10. De Trin. 3:11: *Extendens autem Abraham manum suam, sumpsit gladium, occidere filium suum.* 11. De Trin. 3:11 reads *eum* for *illum;* and the last part of the verse as follows: *dixit ei, Abraham, Abraham! Et dixit: Ecce ego.* 12. De Trin. 3:11: *Et dixit: Ne inicias manum tuam super puerum neque facias ei quidquam. Nunc enim cognovi quia times Deum tu, et non pepercisti filio tuo dilecto propter me.* Enarr. in Ps. 58:9: *Nunc cognovi quod times Deum.* This part of the verse is frequently quoted. Cf. De Gen. ad lit. 4:9: *Nunc cognovi quoniam times Deum.* De Trin. 1:12: *Nunc cognovi quod timeas Deum.* Sermo 2:4: *quoniam tu times.* Enarr. in Ps. 43: *quia tu times.* Quaest. 1:58: *Ne inicias manum in puerum neque facias ei quidquam: modo enim cognovi quoniam times Deum tu.* Cf. also Quaest. 1:59. 14. Quaest. 1:58: *Et vocavit . . . . ut dicant hodie in monte Dominus apparuit.* Cf. De civ. 16:32, same as Quaest., omitting *et.* 15. De Trin. 3:11 and Quaest. 1:59 read *iterum* for

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secundo. 16. Two types of readings: First, that following De civ. 16:32, as De Trin. 3:11: *Per me iuravi dicit Dominus, pro eo quod fecisti hoc verbum*, etc.: De unit. eccles. 1:6: *Per memet ipsum*, etc.; except that it reads *amantissimo* for *dilecto*. Cf. Loc. 1:71; Quaest. 1:59. Second, Sermo 129:4: *Dicit Dominus: Per memet ipsum iuro, quia obaudisti vocem meam*, etc.; except the order of the words, *dilecto tuo filio*. Cf. Enarr. in Ps. 30:2, 9. 17. Sermo 129:4: *Nisi benedicens benedicam te, et implendo implebo semen tuum sicut stellas coeli, et sicut arenam maris.* Sermo 307:2 reads the same, omitting *implendo*. Sermo 2:7: *Facio semen tuum sicut stellas coeli et arenam maris; et obtinebit semen tuum civitates adversariorum.* De unit. eccles. 1:6: *Nisi benedicens benedicam te et implendo implebo semen tuum tamquam stellas coeli et tamquam arenam quae secus oram maris est, et hereditate possidebit semen tuum civitates adversariorum.* Many adaptations occur. Cf. Sermo ad. Caes. eccles. plebem: *Sic erit semen tuum tamquam stellae coeli et sicut arena quae est ad labrum maris.* Sermo 88:19; Con. Cresc. 3:63, where *quae non potest dinumerari* is the close of the verse; Oper. imper. con. Jul. 6:26, etc. 18. First part of the verse is quoted frequently, generally in this order: *In semine tuo benedicentur omnes gentes terrae.* Sermo 2:7 reads *eo quod exaudisti vocem meam.*

Chapter 23

3. Loc. 1:74: *Et surrexit Abraham a mortuo suo.* Cf. Loc. 2:71, *Surgens Abraham a mortuo suo.* Quaest. 7:49: *Surgens a mortuo.* 7. Quaest. 1:61: *Exsurgens autem Abraham adoravit populum terrae.*

Chapter 24

2. Cf. Con. Sec. 23: *Pone manum sub femore meo, et iura per Deum caeli.* 3. Loc. 1:75: *Et adiurabo te per Dominum*, etc. *Graeci non habent* "per" *sed "adiurabo te dominum."* Cf. Quaest. 1:62.

Chapter 25

1. Quaest. 1:70 omits *cui.* 5. De Pat. 28 reads the same as the text. 6. Loc. 4:58: *Dedit Abraham data filiis suis.* De Pat. 28 reads *munera* for *dationes.* 13. Quaest. 1:71 follows text. 22. Cf. Sermo 5:4: *Quid mihi sic? Melius mihi erat sterilitas, quam ut hoc paterer.* 23. Quaest. 1:73, same as text. In Ioan. evang. 11: *Duo populi in utero suo;* and also Enarr. in Ps. 46:6, both of which are evidently adaptations. Last clause, *et maior serviet minori*, is frequently quoted. 27. Enarr. in Ps. 44:20: *Et erat Iacob sine dolo habitans in domo.* Quaest. 1:74 has this comment: *Proprie autem* ἄπλαστος *non*

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fictus, unde aliqui latini interpretes "sine dolo" interpretati sunt. Sermo 4:15: *Erat ille agrestis venator, Iacob autem sine dolo conversabatur in domo.* 31. Cf. Sermo 4:12: *Da mihi primogenita tua, et dabo tibi lentem quam coxi.* 30–34. Enarr. in Ps. 46:6: *Desideravit lenticulam et ait illi frater eius: Si vis ut dem tibi, da mihi primogenita tua.*

Chapter 26

1. Quaest. 1:75 reads *ante* for *prius; Abraham* for *Abrahae; Phylistinorum* for *Philistinorum.* De unit. eccles. also reads *ante.* 2. De unit. eccles. 1:6 same except begins *Et apparuit illi.* 3. De unit. eccles. 1:6 reads *habita* for *incole; iusiurandum tecum* for *iuramentum meum,* and *Abraham* for *Abrahae.* Cf. Con. Cresc. 4:61: *et statuam,* etc., the same as De civ., except the form *Abraham.* 4. De unit. eccles. 1:6 has *ampliabo* for *multiplicabo;* adds *tibi et* after *dabo,* which Con. Cresc. 4:61 follows, omitting *hanc.* 5. Con. epist. Par. 1:2 has *audivit* for *obaudivit.* De unit. eccles. 1:6: *Pro his quae . . . . et servavit praecepta mea, et iustitias meas, et legitima mea.* 24. Cf. Oper. imper. con. Jul. 3:52: *Faciam tibi propter Abraham patrem tuum.*

Chapter 27

9. Quaest. 1:117: *Curre ad oves et accipe mihi inde duos haedos.* 27. De civ. 16:37: *Ecce odor filii mei tamquam,* etc. 28. Sermo 4:25: *Et dabit tibi Dominus de rore coeli desursum, et ab ubertate terrae, et multitudinem frumenti et vini.* 29. Sermo 4:25: *Et servient tibi gentes, et eris dominus fratris tui, et adorabunt te filii patris tui. Qui maledixerit te maledictus erit, et qui benedixerit benedictus erit.* 31. Cf. Sermo 5:4: *Pater, manduca, sicut voluisti.* 32. Sermo 4:20: *Dicit ille: Quis es tu? Respondit: Ego sum filius tuus maior Esau.* 33. Sermo 4:26 quotes part of the verse. Sermo 4:20 and Sermo 5:4 have an adaptation of the verse. 35. Sermo 4:15 reads *abstulit* for *accepit.* 37. Cf. Sermo 5:4: *Eris servus fratris tui cum illum talem feci tibi quid habeo dare.* 39. Cf. Sermo 4:32: *Ecce, ab ubertate terrae erit tibi habitatio et a rore coeli.* 40. Con. Faust. 22:82: *Eris servus fratris tui.* Sermo 5:4: *Et erit tibi sic, cum solveris iugum eius a cervice tua.*

Chapter 28

2. Quaest. 1:82: *Vade in Mesopotamiam,* etc., with this comment: *Graeci codices non habent "vade" sed "fuge." hoc est* ἀπόδραθι. 4. Loc. 1:102: *Et det tibi benedictionem patris tui Abraham.* 10. De unit. eccles. 1:6 reads *Charram.* 11. De unit. eccles. 1:6: *Dormivit in loco illo, quoniam solis occasus erat; et sumpsit lapidem ex lapidibus*

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loci, etc. 12. De unit. eccles. 1:6: *Et visum vidit* for *somniavit.* 13. De unit. eccles. 1:6 reads *Dominus Deus* for *Dominus; eam* for *illam.* Con. epist. Par. 1:2: *Ego sum Deus Abrahae patris tui, et Deus Isaac, ne timeas, Terram enim supra quam dormis, tibi dabo et semini tuo.* 14. De unit. eccles. 1:6 reads *multiplicabitur* for *dilatabitur.* Con. epist. Par. 1:2: *replebitur in mare,* and *in orientem.* Con. Cresc. 4:61 follows the text. 15. Loc. 1:104 quotes part of the verse. De unit. eccles. 1:6 follows the text. Con. epist. Par. 1:2 reads: *Non relinquam te donec faciam quae locutus sum tecum.* 16. Quaest. 1:83 follows the text. Loc. 1:105 has *ignorabam* for *nesciebam.* 17. Quaest. 1:83 follows text except the order *hoc non est,* etc. 18. Quaest. 1:84 reads *et constituit eum titulum.*

CHAPTER 30

27. Loc. 2:2, quotes part of the verse without variation.

CHAPTER 31

29. Cf. Confess. 11:11, *manus mea valet.* 41. Retract. 2:55 quotes the same. 42. Loc. 1:118 quotes part of the verse.

CHAPTER 32

26. Sermo 5:6: *Dimitte me, iam enim mane est. Non te dimitto nisi benedixeris me.* Enarr. in Ps. 79:3: *Non dimittam te, nisi benedixeris me.* Sermo 122:3: *Non te demitto, nisi benedixeris mihi.* 28. Quaest. 1:114: *Non iam vocaberis Iacob sed Israhel erit nomen tuum.* Cf. Sermo 122:3; Enarr. in Ps. 49:14. Sermo 5:6: *Non vocaberis Iacob sed Israel: quoniam praevaluisti cum Deo, praevalebis et cum hominibus.* 30. Epist. 147:5: *Vidi Deum,* etc.

CHAPTER 34

8. Note Loc. 1:126: "*Filiam vestram*" *dicit, non dicit* "*filiam tuam.*"

CHAPTER 35

26. Cf. Loc. 1:167 and Quaest. 1:151: *Hi filii Iacob,* etc. Quaest. 1:117 reads: *Hi sunt filii Israhel qui nati sunt,* with this comment: *frustra quidam conantes istam solvere quaestionem dixerunt non legendum* "*nati sunt,*" *sicut latini plerique codices habent, sed* "*facti sunt*"; *graeci enim scriptum est* ἐγένοντο. Later in the same chapter the verse is again quoted, reading *facti sunt.*

CHAPTER 37

21. Loc. 6:20: *Non percutiamus eius animam.*

CHAPTER 38

14. Quaest. 1:129 follows the text.

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CHAPTER 42

1. Cf. Quaest. 2:72: *Cum vidisset Iacob quia sunt escae in Aegypto.* 23. Loc. 1:171: *Ipsi autem ignorabant, quia audit Ioseph.*

CHAPTER 45

7. Enarr. in Ps. 101:15: *Ego praeveni praeparare vobis escas;* probably an adaptation.

CHAPTER 46

26. Quaest. 1:150: *Exierunt de femoribus eius.* 27. De civ. 14:4: *Septuaginta quinque animae descenderunt cum Iacob in Aegyptum.* De continentia 4 reads the same except the order of the words: *in Aegyptum cum Iacob.*

CHAPTER 47

31. Quaest. 1:162: *Nonnulli emendantes habent: Adoravit super caput virgae suae, vel in capite virgae suae, sive in cacumen vel super cacumen.*

CHAPTER 48

1. Cf. Loc. 1:203: *Aliqui codices habent "vexatur," aliqui "aestuatur," et aliud alii,* etc. 5. De con. evang. 2:3: *Nunc itaque filii tui duo, qui facti sunt tibi, priusquam ad te venirem, mei sunt Efrem et Manasse, tamquam Ruben et Symeon erunt mihi.* Cf. Sermo 51:18 for a paraphrase. 6. Enarr. in Ps. 75:1: *Caeteri qui nascuntur tibi erunt. Isti autem mihi, et dividentterram cum fratribus suis.* Evidently an adaptation. 19. De civ. 16:42 reads *multitudinem* instead of the ablative case.

CHAPTER 49

8. Con. Faust. 12:42 reads *laudent* instead of *laudabunt,* and *dorsa* for *dorsum.* Enarr. in Ps. 59:10: *Iuda, te laudabunt fratres tui.* 9. Con. Faust. 12:42 has *de* for *ex,* and the nominative *filius meus* for the vocative of the text. Enarr. in Ps. 88:7: *Ascendisti recumbens, dormisti sicut leo.* Sermo 37:2 reads the same as the last and adds *quis suscitabit eum.* 10. Con. Faust. 12:42 has *deerit* for *deficiet.* Ibid. 22:85: *Non deficiet princeps ex Iuda, neque dux de femoribus eius, donec veniat cui repromissum est.* Cf. Enarr. in Ps. 75:1, which reads the same, but later reads *de Iuda* instead of *ex Iuda.* De civ. 18:45: *donec veniat cui repositum est.* Enarr. in. Ps. 44:13: *Non deficiet princeps de Iuda et dux de femoribus eius.* 11. Con. Faust. 12:42 has *vineam* instead of *vitem,* and omits *suae.* 12. Con. Faust. 12:42 has *fulgentes* for *fulvi.* 27. Enarr. in Ps. 78:2: *Lupus rapax, mane rapiens, et ad vesperum dividens escas.* Sermo 279:1: *mane rapiet, ad vesperum dividet escas.*

CHAPTER 50

17. Loc. 2:55 follows the text. 22 and 23. Quaest. 1:173: *Et vixit Ioseph,* etc., following the text, except having *ad* for *in.*

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CHAPTER III

A STUDY OF THE VARIANT READINGS

In order to determine whether Augustine used one or more than one version of the text of Genesis; and, if more than one, whether the differences in reading and rendering are of such character as to justify the conclusion that they have as their source independent translations, it is essential that the variant readings be carefully analyzed and their differences classified. Upon examination the variations are found to fall under the following general divisions: the use of synonyms, a different form of construction, a different underlying Greek text, a change in order, and the addition and the omission of words. In accordance with this outline the text of the preceding chapter will now be studied.

I. Synonyms[1]

NOUNS

anima—animal 1:21; *spiritus* 1:30.
animal—anima 1:21.
arbor—lignum 3:11, 24.
avis—volatile 2:20.
cacumen—caput 47:31.
campestre—succinctorium 3:7.
caput—cacumen 47:31.
cervix—collum 27:40.
collectio—congregatio 1:9.
collum—cervix 27:40.
compositio—ornatus 2:1.
congregatio—collectio 1:9.
datio—munus, datum 25:6.
datum—datio, munus 25:6.
delictum—peccatum 18:20.
Deus—Dominus 12:1; 27:28.
dies—lux 1:18.
dignoscientia—scientia 2:9.
dolor—tristitia 3:16.

[1] All references to the Bible are to the reconstructed text of Genesis given in the preceding chapter.

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Dominus—Deus 12:1; 27:28.
extasis—sopor, somnum 2:21.
facies—vultus 3:19.
famulus—servus 9:25.
fenum—pabulum 1:11, 29, 30; 2:5; 3:18.
fertilitas—ubertas 27:39.
flatus—spiritus 2:7.
ramea—rhomphaea 3:24.
gemitus—tristitia 3:16; *suspirium* 3:16.
gens—populus 25:23; *genus, plebs, populus* 17:14.
gladius—machaera 22:10.
ilex—quercus 18:1.
inchoatio—initium 1:16.
initium—inchoatio 1:16.
iuramentum—iusiurandum 26:3.
iusiurandum—iuramentum 26:3.
iustificatio—iustitia 26:5.
iustitia—iustificatio 26:5.
labor—tristitia 3:17; *sudor* 3:19.
lignum—arbor 3:11, 24.
limus—pulvis 2:7.
luminare—sidus 1:14.
lux—dies 1:18.
machaera—gladius 22:10.
mulier—uxor 3:20.
munus—datio, datum 25:6.
nox—tenebrae 1:18.
ornatus—compositio 2:1.
pabulum—fenum 1:11, 29, 30; 2:5; 3:18.
peccatum—delictum 18:20.
plebs—genus 17:14; *populus* 17:14; 23:7.
populus—genus 17:14; *gens* 25:23; *plebs* 17:14; 23:7.
pulvis—limus 2:7.
quercus—ilex 18:1.
repens—reptile 1:20, 21, 25; *serpens* 1:25.
reptile—repens 1:20, 21, 25; *serpens* 1:24, 25, 26, 30.
res—verbum 19:22.
rhompaea—framea 3:24.
scientia—dignoscientia 2:9.
serpens—reptile 1:24, 25, 26, 30; *repens* 1:25.

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servus—famulus 9:25.
sidus—luminare 1:14.
somnium—sopor, extasis 2:21.
sopor—somnium, extasis 2:21.
spiritus—anima 1:30; *flatus* 2:7.
suavitas—voluptas 3:23.
succinctorium—campestre 3:7.
sudor—labor 3:19.
suspirium—gemitus 3:16.
tenebrae—nox 1:18.
tristitia—dolor 3:16; *gemitus* 3:16; *labor* 3:17.
ubertas—fertilitas 27:39.
uxor—mulier 3:20.
verbum—res 19:22.
vinea—vitis 49:11.
vitis—vinea 49:11.
volatile—avis 2:20.
voluptas—suavitas 3:23.
vultus—facies 3:19.

PRONOUNS

hic—ipse 3:20; *iste* 3:20; 6:3.
ille—is 1:17, 27, 28; 2:17, 18, 19; 3:5, 15, 21, 23; 12:4; 17:16; 18:1; 19:8; 22:11, 12; 28:13, 18: *ipse* 3:16; 15:4.
ipse—hic 3:20; *iste* 3:20; *is* 2:3, 20; *ille* 3:16; 15:4.
is—ipse 2:3, 20; *ille*, see above.
iste—hic 3:20; 6:3; *ipse* 3:20.
ipsum—se 2:18.
nobis—nobismet 11:4.
quae—quaecumque 1:31; 7:22.

ADJECTIVES

amans—dilectus 22:16.
dilectus—amans 22:16.
formosus—pulcher, speciosus 2:9.
fructifer—fructuosus 1:11.
fructuosus—fructifer 1:11.
fulgens—fulvus 49:12.
fulvus—fulgens 49:12.
prudens—sapiens 3:1.
pulcher—formosus, speciosus 2:9.

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sapiens—prudens 3:1.
sativus—seminalis 1:29.
seminalis—sativus 1:29.
speciosus—pulcher, formosus 2:9.
totus—universus 19:17.
universus—totus 19:17.
vivens—vivus 1:24; 2:7; 3:20; 1:21.
vivus—vivens 1:21, 24; 2:7; 3:20.

VERBS

accipio—sumo 2:21, 22; 27:9; *aufero* 27:35.
adfligo—noceo 15:13.
adhaereo—coniungo, conglutino 2:24.
aedifico—formo 2:22.
agnosco—scio 3:7.
ambulo—repo 3:14.
amplio—multiplico 26:4.
appareo—videor 12:7; 17:1; 22:14.
aufero—accipio 27:35.
cesso—desino 18:33.
cognomino—voco 22:14.
cognosco—scio 3:5; 22:12; 3:7.
confundo—pudet 2:25.
conglutino, see *adhaereo*.
coniungo, see *adhaereo*.
conservo—custodio 17:9.
converso—habito 25:27.
curro—vado 27:9.
custodio—conservo 17:9; *servo* 26:5.
declino—diverto 19:2.
deficio—desum 49:10.
desino—cesso 18:33.
desum—deficio 49:10.
dico—praecipio 3:11.
dilato—multiplico, repleo 28:14.
dinosco—scio 2:9.
diverto—declino 19:2.
do—eicio 1:12; *produco* 1:12.
edo—pario 3:18; *eicio* 3:18.
edo—manduco 2:17; 3:5, 11, 12, 14, 17.

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extendo—porrigo 3:22.
educo—eicio 1:20, 21; *produco* 1:12, 20, 24.
eicio—do 1:12; *produco* 1:12, 20, 24; 2:9; *educo* 1:20, 21; *edo* 3:18; *pario* 3:18.
exeo—prodeo 2:10.
exorior—germino 2:5.
facio—fingo 1:25; 2:15.
ferio—percutio 37:21.
fero—semino 1:11, 12; *habeo* 1:12.
fingo—facio 1:25; 2:15; *formo* 2:7, 8.
fio—sum 27:29; *nascor* 34:26.
flo—sufflo, in-sufflo, spiro, inspiro 2:7.
fluo—vado 2:14.
formo—fingo 2:7, 8; *aedifico* 2:22.
fugio—vado 28:2.
germino—produco 1:11; *exorior* 2:5.
habeo—semino 1:12; *fero* 1:12.
habito—conversor 25:27; *incolo* 26:3.
ignoro—nescio 28:16.
immitto—inicio 2:21.
impleo—multiplico 18:20; 22:17.
incolo—habito 26:3.
inicio—immitto 2:21.
inspiro, see *flo*.
insufflo, see *flo*.
manduco—edo 2:17; 3:5, 11, 13, 14, 17.
multiplico—impleo 18:20; 22:17; *repleo* 28:14; *dilato* 28:14; *amplio* 26:4.
nascor—fio 35:26.
nescio—ignoro 28:16.
noceo—adfligo 15:13.
nomino—voco 4:25.
ordino—pono 3:24.
oro—rogo 19:18.
paenitet—recogito 6:6.
pario—edo 3:18; *eicio* 3:18.
percutio—ferio 37:21.
pono—ordino 3:24; *statuo* 17:7.
porrigo—extendo 3:22.
praecipio—dico 3:11.

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prodeo—exeo 2:10.
produco—germino 1:11; *do* 1:12; *eicio* 1:12, 20, 24; 2:9; *educo* 1:12, 20, 24.
pudet—confundo 2:25.
recogito—paenitet 6:6.
redeo—revertor 16:9.
regredior—revertor 18:33.
repleo—dilato, multiplico 28:14.
repo—ambulo 3:14.
repono—repromitto 49:10.
repromitto—repono 49:10.
revertor—redeo 16:9; *regredior* 18:33.
rogo—oro 19:18.
scio—dinosco 2:9; *cognosco* 3:5; 22:12; 3:7; *agnosco* 3:7.
semino—fero 1:11, 12; *habeo* 1:12.
servo—custodio 26:5.
spiro, see *flo*.
statuo—pono 17:7.
sufflo, see *flo*.
sum—fio 27:29.
sumo—accipio 2:21, 22; 27:9.
turbor—vexor 28:1.
vado—fluo 2:14; *curro* 27:9; *fugio* 28:2.
versor—vertor 3:24.
vertor—versor 3:24.
vexor—turbor 48:1.
videor—appareo 12:7; 17:1; 22:14.
voco—nomino 4:25; *cognomino* 22:14.

SIMPLE VERB AND COMPOUND

ambulo—deambulo 3:8.
audio—obaudio 26:5.
claudo—concludo 20:18.
fero—superfero 1:2.
flo—sufflo, insufflo 2:7.
servo—conservo 17:10; *observo* 3:15.
spiro—inspiro 2:7.
statuo—constituo 28:18.
surgo—exsurgo 23:7.
valeo—preavaleo 32:28.

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DIFFERENT COMPOUNDS OF SAME ROOT

accipio—recipio 4:11.
adduco—perduco 2:19.
adinpleo—inpleo 2:21.
agnosco—cognosco 3:7.
cognosco—agnosco 3:7.
convertor—revertor 3:19.
derelinquo—relinquo 28:15.
dispereo—intereo, pereo 17:14.
educo—produco 1:12, 20, 24.
exaudio—obaudio 22:18.
inpleo—adinpleo 2:21; *repleo* 1:22, 28.
insufflo—sufflo 2:7.
intereo—dispereo, pereo 17:14.
obaudio—exaudio 22:18.
pereo—dispereo, intereo 17:14.
perduco—adduco 2:19.
produco—educo 1:12, 20, 24.
repleo—inpleo 1:22, 28.
recipio—accipio 4:11.
relinquo—derelinquo 28:15.
revertor—convertor 3:19.
sufflo—insufflo 2:7.

ADVERBS

amplius—iam 32:28.
ante—prius 26:1.
forte—quando 19:17.
iam—amplius 32:28.
ideo—propterea, propter hoc 2:24.
iterum—secundo 22:15.
modo—nunc 22:12.
nimis—valde 17:6.
non—nondum 2:5.
nondum—non 2:5.
nunc—modo 22:12.
prius—ante 26:1.
propterea—ideo, propter hoc 2:24.
propter hoc—propterea, ideo 2:24.

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quando—forte 19:17.
secundo—iterum 22:15.
valde—nimis 17:6.

CONJUNCTIONS

autem—et 2:14; 3:17; 22:10; 26:2; *vero* 19:1.
ergo—itaque 48:5; *et* 3:4, 6.
et—etenim in the phrase *et vere* 20:12; *autem*, see above; *ergo* 3:4, 6.
itaque—ergo 48:5.
ne—ut non 11:7; 20:6.
postquam—ut 18:33; 19:17.
propter quod—quia 6:3; 22:16; *quoniam* 6:3; *quod* 22:16.
quia—quoniam 22:12; 19:19; 32:28; 2:23; 3:5, 20; 6:3; *quod* 22:12, 16; *propter quod* 22:16; 6:3.
quod—quia 22:12, 16; *quoniam* 22:12; *propter quod* 22:16.
quoniam—quia, see *quia; quod* 22:12; *propter quod* 6:3.
sicut—tamquam 3:5; 22:17; 27:27; *ut* 49:9.
tamquam—sicut, see above.
ut—sicut 49:9; *postquam* 18:33; 19:17.
ut non—ne 11:7; 20:6.
vero—autem 19:1.

PREPOSITIONS

a or *ab—ex* 2:16; 3:11; *de* 2:17; 3:3.
ad—in 1:29; 2:9; 3:6; 11:4; 18:33; 28:14; 50:23; *iuxta* 19:1; *secundum* 1:26; 2:8.
coram—contra 10:9.
contra—coram 10:9.
de—ex 2:10, 23; 3:5, 17, 19, 23; 17:6; 49:9, 10; *ab*, see above.
e or *ex—ab*, see above; *de*, see above.
in—ad, see above; *secundum* 1:11; *super* 2:21; 17:17; 19:1; *supra* 28:14.
infra—sub 1:7.
iuxta—ad 19:1; *secus* 22:17.
secundum—in 1:11; *ad* 1:26; 2:8; *sub* 1:20.
secus—iuxta 22:17.
sub—infra 1:7; *secundum* 1:20.
super—supra 1:7; *in* 2:21; 17:17; 19:1.
supra—super 1:7; *in* 28:14.

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II. Different Forms of Constructions

The material which falls under this division is of such varied character as almost to defy classification. An effort has been made to introduce as few subdivisions as seemed consistent with logical arrangement.

A. Related to Synonyms

First will be considered those examples that are closely related to synonyms. In fact, some of the cases cited might seem properly to belong there. However, there have been collected here those examples in which a single word in one version has as its counterpart in another two or more words. In most instances this is due on the one hand to a literal rendering of the Greek, and on the other to an attempt on the part of the translator to use the idiomatic Latin word or phrase to express the idea of the original. Hence such examples might be classed as idiomatic differences, as might the greater part of the material to be considered under this general division, but since these examples are so closely related to the topic of Synonyms, they have been classified separately.

1. Nouns: *dies—anni vitae* 6:3; 11:32; *extasin—mentis alienationem* 2:21; *venator—homo sciens venari* 25:27.

2. Adjectives: *simplex—non fictus, sine dolo* 25:27.

3. Verbs: *dominetur—habeat potestatem* 1:26; *habitas—incola es* 17:8; *placet—bonum est* 3:6; *possidebit—hereditate obtinebit* 22:17; *praesint—sint in inchoationem* 1:18; Gk. ἄρχειν; *praevalebis—potens eris* 32:28; *principamini—habete potestatem* 1:28; *somniavit—visum vidit* 28:12; *servies—servus eris* 27:40.

4. Adverbs: *Ibi—in loco illo* 28:11; *vespere—ad vesperam* 19:1.

5. Conjunctions: *quare—quid quia* 3:1; Gk. τί ὅτι.

6. Prepositions: *inter—inter medium* 1:14; 9:12; *in medio* 3:15; Gk. ἀνὰ μέσον.

B. Idiomatic Differences

As before stated the greater part of the material now under consideration might broadly be classed as idiomatic differences, but at this point those examples will be considered which show a different form of construction in the whole phrase. Here again, as in the previous examples, the cause seems to be due to the effort on the part of one translator to render the Greek literally, and an attempt on the part of another to use idiomatic Latin. In many instances the literal rendering of the Greek results in the proper Latin idiom.

First will be given those examples where the literal version has not the merit of common Latin idiom. *Factum est vespere—facta est vespera*

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1:5; *adinplevit carnem in locum eius—locum eius carne* 2:21; *cessavit loquens—desiit loqui* 18:33; *extendit sumere—extendens sumpsit* 22:10; *adiuro te Dominum—adiuro te per Dominum* 24:3. In 1:16 and 2:7 an appositive is represented in the other version by a prepositional phrase: *luminare maius in inchoationem diei—luminare maius initium diei: hominem pulverem de terra—hominem de limo.* Cf. also 17:11 *erit in signo testamenti—sit hoc signum testamentum.* The latter quotation from 17:11 may be given from memory. *annorum centum—annos centum habenti* 17:17; *secundum ipsum—simile sibi* 2:18; *in lapidem—pro lapide* 11:3; *dividens,* substantive use of participle—*divisio* 1:6; *scientiae dinoscendi bonum et malum—scientiae boni et mali; a facie—ab ante faciem,* a colloquialism 3:8. Somewhat different is the example in 23:3 where the literal rendering of the Greek results in the Latin expression *a mortuo suo,* while the variant, *de supra mortem eius,* is a colloquial expression.

Examples where both versions render in accordance with good Latin usage are the following: *aquas maris—aquas in mari* 1:22; *reptilium repentium—reptilium quae repunt* 1:26; cf. 1:28; *qui operaretur terram—qui operaretur in ea* 2:5; *edes illam—manducabis ex illa* 3:17; *habitans domum—habitans in domo* 25:27; *cui nomen Cettura—nomine Cettura* 25:1; *ligno paradisi—ligno quod est in paradiso* 3:1; cf. also 2:13; 3:8; 22:14; *occiderat sol—solis occasus erat* 28:11; *iam enim mane est—ascendit aurora* 32:26; *percutere eius animam—ferire eum in anima* 37:21; *vocavit nomen mulieris—imposuit nomen uxori* 3:20; cf. also 17:5; 32:28; *sciens scies—sciendo scies* 15:13.

The use of the more free, idiomatic Latin expression is by no means confined to the few passages cited, but many continuous passages of some length, which will be considered more fully in another connection, exhibit the same characteristics. Cf. the readings of De Gen. con. Man. with those of De Gen. ad lit.; also Gen. 4:10–12; 17:9–14 as cited in Con. Adim.; also 19:17; 28:13; 42:1; 46:27, et al.

C. DIFFERENCES IN FORM

1. NOUNS AND PRONOUNS

a) Differences in Number: In 1:20 and 3:15 the Latin versions have both the singular and the plural forms where the LXX has the singular; in 3:14, 16, 17; 26:5 the Latin has both numbers, while the LXX has the plural.

b) Difference in Gender: In 1:5 and 17:12 *dies* is masculine in one version and feminine in the other.

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2. ADJECTIVES

Difference in Degree: Positive–superlative 2:12; 22:16; comparative–superlative 3:1.

3. VERBS

a) Difference in Person: This is generally due to adaptation of the quotation to the context. In Gen. 3:3 is an example where such influence is not the cause of the difference. De Gen. con. Man. has the first person and De Gen. ad lit. the second.

b) Difference in Number: *Bonum est—bona sunt* 1:21, 25; *morte moriemini—morte morieris* in 3:4 may be an echo of 2:17 where both readings are also found, and both have manuscript authority in the Greek. In 7:22 the difference is due to adaptation to the context. 11:7, *ne audiat unusquisque—ut non audiant unusquisque.*

c) Difference in Tense: Present in one version—imperfect in another 1:7; 20:6; 42:23. In 1:9 and 3:1 the Greek has the ellipsis of the verb and the Latin translators have supplied in the one case the present tense, and the imperfect in the other. 7:22 is due to the context. In 3:11, 22; 4:15 where the verb is Subj., one version has the present, the other the imperfect tense.

Present–Future: 32:26 probably an adaptation; 32:28 where there is an ellipsis of the verb in the LXX.

Present–Perfect: 1:28; 18:2; 27:32 due to the context. 19:17 the verb is in the Subj.

Perfect–Pluperfect: 2:2, 8, 15; 3:1, 23 are all translations of the Greek aorist. Cf. also 3:11.

d) Difference in Voice: 21:19.

D. DIFFERENCES IN SYNTAX

1. NOUNS

Nominative—Vocative 29:9. Genitive of Possession—Adjective 3:7, *folia fici—folia ficulnea;* Gen. Poss.—Demonstrative Pronoun 17:14; Gen. Poss.—Poss. Pronoun 17:14; Gen. Poss.—Dat. Poss. 2:13; Explanatory Gen.—Appositive 2:13, *terram Aethiopiae—terram Aethiopiam;* Part. Gen.—Abl. with *de* 2:21, *unam costarum—unam de costis;* Dat. Indir. Obj.—*ad* with the Acc. 2:24; 3:1, 2, 17; Dat. Ref. —Poss. Pronoun 3:5, 15, 16; 27:39; Dat. Purpose *ad* with the Acc. 2:16; Dat. with *benedico*—Acc. 32:26; Abl. Comp.—Gen. Comp. 3:1; Abl. Time with Preposition—Abl. without Preposition 2:2; Abl. Means—*super* with Acc.; 3:14, *pectore repes—super pectus ambulabis;* Abl. Extent of Time—Gen. of Time 18:11; *progressi in diebus—progressi dierum;* Abl. with *in*—Acc. with *in* 1:15; 13:17; 19:1; 48:19.

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2. VERBS

Difference in Mood: In dependent clauses the different readings sometimes show a difference in the mood of the verb, one having the Indicative, the other the Subjunctive. Such instances are the following: 2:4, a *cum*-clause; 2:5, a clause with *antequam;* 2:19, an indirect question; 3:11, indirect discourse with *quia* and *quod;* 3:11, with *nisi*; 22:12 indirect discourse.

The Pres. Subj. in independent sentences is often parallel to the Fut. Ind. Cf. 3:13; 17:11; 27:29. So also the Imperative and the Fut. Ind. 17:9.

Other differences in the syntax of the verb are the following: *noli* with the Inf.—Subj. with *ne* in the other reading; 28:13. Inf. of Purpose —Clause of Purpose 2:5, 15; 3:23; 22:10. In 3:24 one version has the Inf. of Purpose, the other *ad* with the Gerundive, and in 3:6 are found Inf. of Purpose, *ad* with Gerund, and *ad* with a Noun. Infinitive—Object Clause in Subj. 3:11, 17; Part.—Finite Verb in Dependent Clause. 1st, verb in the Independent Clause, 11:7; 13:17; 23:3; 25:27; 49: 27. 2d, verb in Dependent Clause, 19:1; 42:1. Infinitive—Finite verb 4:11. In 1:31 and 2:25 are found an impersonal verb in the one reading and a personal verb in the other.

Some few inflectional differences are noted, confined largely to proper nouns, which are sometimes treated as declinable, and again as indeclinable. *Adam—Adae* 3:21; *Abraham—Abrahae* 26:1, 3; *Charra*, Abl.—*Charran* 11:32; *Charram* Acc.—*Charran* 28:10. Cf. also the forms *exient* and *exibunt* in 17:6.

III. Different Underlying Greek Text

Here we are largely in a field of conjecture. To credit differences in the reading of the Latin text to corresponding differences in the underlying Greek presupposes a difference of versions and precludes the theory of the unity of Augustine's Bible. It also presupposes variant readings of the LXX, of which fact we have proof in Augustine's own writings. A few passages will suffice to show this. Quaest. 1:2: *Non solum quippe in Hebraeis aliter invenitur verum etiam in LXX interpretatione Mathusalam in codicibus paucioribus sed veracioribus sex annos ante diluvium reperitur fuisse defunctus.* Ibid. 1:3: *Quamvis nonnulli et latini et graeci codices non angelos habeant sed filios Dei.* Ibid. 1:155: *Quorum omnium in codicibus graecis, qui a diligentioribus conscripti sunt*, etc.

In studying this topic comparison has been made of the readings found

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in Augustine with all of the readings in the excellent critical apparatus of Brooke and McClean's edition of Genesis. The variants there cited may not all go back as far as Augustine, and many are undoubtedly of much later date, but it is impossible to determine, and they afford some basis for conjecture. All variants occurring in Augustine that have any authority in the critical apparatus of Brooke and McClean have been listed here. Sometimes the authority is limited to one unimportant manuscript, or to a reading found in the writings of the Greek Fathers, while again it may have the weight of considerable manuscript evidence. The examples for which the manuscript authority is slight will be starred.

1. Difference in Orthography: *Sara—Sarra* 18:13.

2. Use of Different Word: *Amborum—eorum* *3:7; *Chelmonaeos—Cedmonaeos* *15:19.

3. Difference of Idiom: *In medio paradiso—in medio paradisi* 2:9; *a fructu ligni—ex omni ligno* 3:2; *mihi—mecum* *3:12; *octava die—octo dierum* *17:12.

4. Difference in Form: *a*) Difference in Number, *aquam—aquas* *1:2; *aqua—aquae* *1:9; *omnia—omne* *2:5; *caro—carnes* *6:3; *vos—te* *17:10; *virum—viros* 19:8; *eos—illum* 19:17; *dorsum—dorsa* *49:8; *morieris—moriemini* *2:17; *lavem—lavent* 18:4; *veniant quae reposita sunt—veniat cui repromissum est* *49:10.

b) Difference in Voice: *Consummant—consummantur* *18:21.

c) Difference in Mood: *det—dabit* *27:28; *laudent—laudabunt* *49:8.

d) Difference in Degree: comparative—superlative 3:1.

e) Difference in Syntax: Finite verb in one version—participle in other, *sumpsit—sumens* *3:6.

5. Difference in Order: Cf. 11:10, 32; 28:4; *32:26 two cases.

6. Additions and Omissions: *a*) Additions: *1:26 *et ferarum;* 2:15 *eum;* *3:18 *tui;* *10:32 *et;* 17:6 *valde;* 26:4 *tibi;* 27:28 *desursum;* *28:13 *Deus.*

b) Omissions: 7:5 *Deus;* *1:12 *secundum similitudinem;* 3:13 *Dominus;* *3:8 *Dei, ligni;* 3:9 *Adam;* *22:11 *Abraham;* *23:7 *terrae;* 27:40 *eris;* *28:15 *omnia;* *48:5 *tui;* *49:11 *suae.*

Many other differences in the various renditions found in Augustine may be due to a different underlying text, but as before stated we are able only to conjecture. It is impossible to determine whether many differences should be attributed to this cause, to freedom in translation, or to lack of exactness in quoting. This is especially true in the case of additions and omissions, and where words of an entirely different meaning

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are used. Only a few examples will be cited. 1:9 *congregationem unam —congregationem suam;* 21:10 *filio meo—filio liberae;* 28:10 *terram Chanaan—terram cultam.* The readings in De Gen. con. Man., especially in 2:19–23; 3:7 ff.; 3:22 ff., and in Con. Adim. 4:10–12; 17:9–14, which depart so far from the text of the LXX, it seems should be assigned rather to freedom of translation, than to any difference in the Greek text from which they are rendered.

IV. Changes of Order

Various forces may operate to cause the changes in order that are noted. Where we assume a unity of versions, such changes can in part be accounted for by the errors that creep into manuscripts through the errors and emendations of the scribes. If the different versions do not go back to one original translator, but to several independent translators, changes in order would naturally result, although all the translators were rendering the same text. Again a difference in the underlying text would account for such changes even though the different translators rendered literally in word-for-word order the Greek text before them. The examples are numerous and will not be quoted in full, nor will any attempt be made to conjecture as to the cause operating in each instance to produce the change in order. Cf. 1:5, 7, 9, 11; 2:2, 5, 18, 19, 20; 3:6, 10, 14, 16, 20; 6:3; 15:4; 17:7; 19:19; 21:10; 22:18; 28:4, 17; 32:26, 28; 46:27.

V. Additions and Omissions

The same forces that produce the changes in the order of the text would also serve to account for the addition or omission of a word or words. The large number of additions and omissions cited under III p. 70, would tend to show that a different underlying text was a potent factor in effecting such changes. Further causes that might account for additions and omissions are the carelessness of the copyists, and the fact that a verse when quoted apart from its scriptural context, or quoted only in part, may easily suffer such changes, words unnecessary for the purpose of the quotation being omitted, or others added where needed to make the meaning more clear. The text of the LXX has been taken as the basis for determining whether the example in question is an omission or an addition. Though not entirely scientific, this seems to be the only practical method of classification.

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A. ADDITIONS AND OMISSIONS THAT DO NOT AFFECT THE MEANING OF THE PASSAGE

Here will be classed those passages where the omission does not detract from the meaning of the text, nor the addition contribute any new element to the thought. The use of the pronouns affords many examples, nor are they confined to any one version. In 3:17 De Gen. con. Man. adds *tibi* in pursuance of the free form of construction prevailing there. In 27:29 Sermo 4 omits the *te* with *benedixerit*. 1:11 both De Gen. con. Man. and De Gen. imp. lib. add the possessive *suum* in the phrase *secundum genus suum*. 1:21 De Gen. imp. lib. again supplies *suum* in the same phrase. 2:24 De Gen. con. Man. omits both pronouns in the phrase *patrem suum et matrem suam*. In 1:26 as found in Loc. *nostram* is omitted. In 3:14 the possessive *tuo* is not expressed in the phrase *pectore tuo* in De Gen. con. Man., but in De Gen. ad lit. we find *super pectus tuum*.

Demonstratives used as personal pronouns: In 3:12, 20 De Gen. con. Man. omits *haec*. In 3:10 De Gen. con. Man. omits the dative *ei*, and adds the nominative *ille*. In the same work and also in De Gen. ad lit. 11:1 the intensive is added in 2:20. In 18:11 the reading of Loc. omits *ipsis*. In 26:4 Con. Cresc. omits the demonstrative *hanc* in the phrase *terram hanc*.

Where the Greek repeats the preposition with the second of two objects, the Latin sometimes fails to do so. Cf. the omission of *inter* 1:7 De Gen. imp. lib., and 3:15 De Gen. con. Man.; and of *secundum* 1:11 De Gen. con. Man. and De Gen. imp. lib.

In 1:12; 3:17 De Gen. con. Man., and 27:29 Sermo 4, where there is ellipsis of the verb in the LXX, the Latin supplies the appropriate forms of the verb *esse*. Similarly in 2:14 De Gen. con. Man. *dicitur* is supplied. Of slightly different character is Gen. 22:17, where the attributive prepositional phrase of the Greek is rendered by a relative clause *quae est*, etc.; but in De civ. *est* is omitted.

Many cases of Asyndeton occur. *Et* is omitted in 2:12; 3:17 De Gen. con. Man.; 19:8 Quaest.; 19:17 De Trin.; 22:14 Quaest. In 2:24 De Gen. ad lit. adds *et* at the beginning of the verse. So also 10:32 De doct. Christ. In 12:4 De civ. and 18:2 Con. Max. *autem* is omitted.

De Gen. imp. lib. 1:14, 15, 17 omits *sic* in the phrase *sic ut*. De Gen. con. Man. adds the transitional particle *tunc* in 2:7, 8; 3:7, 17, 21. In 18:4 Quaest. omits *nunc*.

In 1:29 De Gen. con. Man. adds the relative *quod*, making a co-

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ordinate clause subordinate. In 22:14 De Trin. the conjunction *quod* is added in the clause *ut dicant hodie quod in monte*, etc.

In 2:11 De Gen. ad lit. adds the phrase *ex his* which is not essential for the meaning. In 2:15 De Gen. con. Man. adds the adverb *ibi*.

Proper names are occasionally omitted or added, in most of which cases the meaning is unaffected. Cf. 9:27 Con. Faust. where *Sem* is omitted: 11:10 Loc. *Noe* is added. Cf. also 15:6; 50:22. For the omission of *Dominus* and *Dominus Deus* see 2:22 and 3:22 De Gen. con. Man.

Several cases where synonymous words or phrases are omitted occur. In 1:12 De Gen. con. Man. both *secundum suam similitudinem* and *secundum suum genus* are found, while the LXX and the other Latin readings have but the one phrase. In 1:20 De Gen. ad lit. the synonymous participle *volantia* is omitted. In 1:28 De Gen. con. Man. adds *et generate*, which is practically synonymous with *crescite et multiplicamini;* 2:9 ibid. adds *plantavit*, though *produxit* could be taken with both objects, as is the corresponding word in the LXX. But in 3:15 ibid. *observabis* is omitted. In 3:17 De Gen. con. Man. *et gemitu tuo* is added to the phrase *in tristitia*. 27:40, Sermo 4 adds *deposueris*, which is synonymous with *solveris*. 28:11 De unit. eccles. adds *lapidem* in the phrase *lapidem ex lapidibus*.

B. ADDITIONS AND OMISSIONS AFFECTING THE MEANING

In most cases the sense of the passage is not materially altered, but some new element is added that is not absolutely essential to the thought of the sentence or the verse as a whole.

In 1:11 De Gen. con. Man. and De Gen. imp. lib. both omit *super terram;* 1:14 both omit *in inchoationem;* 1:15 De Gen. imp. lib. omits the sentence *et factum est sic*. In 1:16 De Gen. imp. lib. omits the adjective *magna*, which idea De Gen. con. Man. expresses by *maius et minus*. In 3:17 De Gen. ad lit. the adjective *omnibus* is omitted, while in 11:9 Quaest. *omnis* is omitted. Cf. 2:2 where Con. Adim. adds *eisdem*. In 1:24 De Gen. ad lit. and De Gen. imp. lib. add *et pecora secundum genus*. In 1:29 De Gen. ad lit. 6:8; 8:3 adds *fructiferum* to qualify *lignum*, perhaps through the influence of vss. 11 and 12 where the epithet is used with *lignum*. 2:5 De. Gen. ad lit. 5:4 omits *agri*. 2:22 De Gen. con. Man. adds *ut videret quid eam vocaret*, which may have crept in from 2:19. In 2:23 De Gen. con. Man. adds *haec erit mihi adiutorium*, and in 3:8 *ad illam arborem quae erat*. 3:10 De Gen. ad lit. 11:33 omits *deambulantis*. 3:12 De Gen. con. Man. adds *ut ederem*, and omits *a ligno*, and in 3:14 omits *quae sunt super terram*.

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In 3:23 De Gen. con. Man. inserts *et* with intensive force. In 9:25 Quaest. omits *puer;* 11:7 De civ. omits *ibi;* 15:12 Quaest. omits *tenebrosus;* 17:17 Loc. omits *et risit;* 27:39 Sermo 4 omits *desuper*, and in 48:5 De con. evang. omits *in Aegyptum.*

The fact that such variations as those classified exist in Augustine's quotations from the Bible would seem to preclude all thought of its unity. But from the time of Sabatier there have been those who maintain that Augustine preferably used one and the same translation, presumably the Itala. But even those who support this theory acknowledge that under certain conditions different texts were used, yet they nevertheless hold that under these limitations their thesis stands. Thus Ehrlich says: "Wir dürfen also wohl die in seinen Schriften enthaltenen Bibelstellen in der Hauptsache als der Itala entnommen ansehen, und es zeigt sich in der That in seinen Anführungen mit Ausnahme seiner früheren Schriften, eine grosse Übereinstimmung, wobei freilich nicht zu leugnen ist, dass er zuweilen dieselbe Stelle in den verschiedenen Werken und selbst innerhalb desselben Werkes in voneinander abweichender Form anführt. Diese Abweichungen, teils geringe, teils bedeutendere, sind entweder durch freies Citieren aus dem Gedächtniss entstanden, oder indem er den Bibeltext mit seinen eigenen Worten in organischem Zusammenhang brachte, teilweise aber durch Benutzung anderer Übersetzungen, besonders, wenn ihn etwa seine eigene Handschrift im Stich liess."[1]

Ziegler recognizes the fact that in writings of a certain character Augustine used many different Latin codices, comparing them with each other and with the Greek, and at times he himself attempts a translation from the LXX. Particularly is this the case in the Quaestiones and Locutiones. So he contends that when a passage of the Scriptures was cited for the purpose of textual criticism Augustine used different codices of the Old Latin Bible. But when the purpose of the quotation was to instruct the reader, or to convey some teaching, he holds that the citations are for the most part from one and the same text. The variations are explained as due to various causes. First, in the works written prior to 388 a different text is assumed to have been used; second, Augustine gave free play to his own critical spirit and did not always adhere closely to the text, but introduced various changes; and third, it was the constant tendency of the scribes in the Middle Ages to change the quotations from the Bible to conform to the readings of Jerome's Vulgate with which they were familiar.[2]

[1] Ehrlich, *op. cit.*, p. 2.

[2] Ziegler, *op. cit.*, pp. 65 ff.

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It is our task to determine whether even under such limitations the unity of Augustine's Bible can be maintained. Does Augustine consistently use the same text or not? The readings of Gen., chaps. 1–3, as found in De Gen. con. Man. and De Gen. ad lit. furnish the best material for study. The purpose of quotation in these two works is not materially different, and the citations are of such length as to make it reasonably certain that the writer is quoting from some manuscript and not from memory. A comparison with the Vulgate does not reveal any influence from that source. Are the quotations from the same text? If not what is the character of the difference? Zycha while maintaining that Augustine from a certain date was accustomed to cite the Scriptures of the Old Testament from the same codices, points out that in these works and in De Gen. imp. lib. there is a great variation in reading.[1] A most casual glance at the passages in question will suffice to make this evident. The differences have been classified in the first part of this chapter, and at this point the general character of the two versions will be considered rather than the specific variations. That many verses of the two versions are identical is not denied, but the differences are far more striking than the resemblances. A comparison with the Greek affords one point of approach. It is at once apparent that the readings of De Gen. ad lit. are much closer to the Greek original, and in most instances are a word-for-word translation of the same, while the translation found in De Gen. con. Man. is much more free. Only in 1:18, 20; 2:4, 25 does the latter more closely approximate the Greek than the former. The general character of the language and style of both is the same, but the translation of De Gen. con. Man. is on the whole a little more idiomatic, if such a characterization can be applied to the Latin of the early translations of the Bible. A few such instances may well be noted. In De Gen. con. Man. is found a more correct use of tenses in subordinate clauses. Cf. *erat* 1:9; *fecerat* 2:15; *erant, fecerat* 3:1. In 1:6 the noun *divisio* is used instead of the substantive use of the participle *dividens;* 1:20 *sub firmamento* instead of *secundum firmamentum* for "under the sky"; 2:7 *finxit Deus hominem de limo* for *finxit Deus hominem pulverem de terra;* 1:22 *aquas maris* for *aquas in mari;* 2:21 *implevit locum eius carne* for *adinplevit carnem in locum eius;* 3:1 *quare* for *quid quia;* 3:1, 3 *ne* with the Subj. instead of *non* with the Fut. Ind. in a prohibition; 3:5 *bonum est oculis ad videndum et cognoscendum* for *placet oculis videre et decorum est cognoscere;* 3:12 *mulier quam dedisti mihi* for *quam dedisti mecum;* 3:22 an entirely different interpretation of the text, the *ne*-clause in De

[1] Introduction to *C.S.C.L.*, Vol. XXVIII, iii, iii.

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Gen. con. Man. being a clause of purpose, while in De Gen. ad lit. it must be construed as an independent use of the Subj., or with ellipsis of a verb of fearing; 3:23 the *ut*-clause of purpose for an infinitive of purpose, etc.[1] In 2:19–21; 2:23; 3:1; 3:8; 3:22–24 the differences are particularly striking.

If the quotations from the first chapter of Genesis as found in De Gen. imp. lib. are compared with the readings given in the works just cited, still further variations will be observed, though the translation as a whole approximates most closely that found in De Gen. con. Man.

The quotations from Gen. 4:11, 12; and 17:10–14 as found in Con. Adim. seem to be of the same general type as those in De Gen. con. Man.; while the same passages as quoted in Con. Faust. and De civ. Dei are close to the Greek original. What explanation of this state of affairs can be offered? The date of the composition of the different works may afford some clue. De Gen. con. Man. was written in 389. De Gen. imp. lib. about 393, Con. Adim. 394, Con. Faust. about 400, De Gen. ad lit. 401–15. The freer type of translation is thus seen to be found in the earlier writings. Unfortunately no other quotations from Genesis of any great length are found in the early writings, to throw further light upon this point, but almost without exception the readings in the later works, while often differing from each other, are of the same general character, closely conforming to the Greek. That Augustine himself recognized these two types of translation is evident from De doct. Christ. 2:13, *Habendae interpretationes eorum qui se verbis nimis obstrinxerunt, ... aliorum, qui non magis verba quam sententias interpretando sequi maluerunt.* Thus we are led to conclude that Augustine in his earlier works used a freer type of translation than in the later writings. A comparison with the LXX of the quotations from Genesis found in the works written subsequent to 400 shows a remarkable agreement, the "*tenacitas verborum*" of the Itala. Particularly is this true of the text quoted in De Gen. ad lit. and De civ. Dei.[2]

It has been shown that the type of text used in the earlier works differs from that found in the later. It remains to consider whether the same codex was consistently used in the writings of later date. Un-

[1] In the above examples the reading found in De Gen. con. Man. is in each instance given first.

[2] In Gen. 11:3; 11:10; 17:6; 24:3; 28:2 the readings found in De civ. Dei correspond exactly with the readings in Loc., which Augustine designates as Greek in contrast to the Latin. Cf. the phrases "*graecus habet*"; "*graeci codices habent*," etc.

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fortunately material for comparison is for the most part lacking. Many detached verses are quoted in different works, but passages of any considerable length are almost entirely wanting. However several verses from chaps. 19 and 22 are quoted in both De Trin. and in De civ. Dei with many variations, though the general character of the text is the same. Again, in chap. 49 different readings are found in De civ. Dei and Con. Faust. The evidence seems to show that, while the general character of the text was the same, i.e., a literal translation of the LXX, different codices were used at different times. The following point will serve to illustrate. The Greek word ὤφθη in 12:7; 17:1; 22:14 is rendered *apparuit* in the text found in De civ. Dei, but in De Trin., *visus est*. In 26:2 both De civ. Dei and De unit. eccles. read *apparuit;* in 22:14 Quaest. agrees with the reading of De civ. Dei, and in 18:1 De Trin. and Con. Max. both read *visus est*. In 22:17; 26:2 ff.; 28:10 ff. the readings of De unit. eccles. point to the use of a different codex. Ziegler considers this work spurious, basing his conclusion largely upon the different character of the biblical quotations;[1] but a careful comparison of the passages quoted from Genesis in De unit. eccles., with the readings found in other works of Augustine, shows no more significant variations than those found in many of his writings whose authenticity is not questioned.

It yet remains to account for the presence of different readings of the same passage in the same work. The causes that account for the variations in different works may also operate here. In such books as De Gen. ad lit. and De civ. Dei, whose composition covered a period of ten or more years, it would not be strange if different codices were consulted at different times. Quotation from memory may also account for many such changes. A passage when first cited may be quoted directly from some codex, but a few lines farther on a part or the whole of the same verse may be given from memory. Thus De Gen. ad lit. shows many variations, and in many instances the passage when quoted the the second time reverts to the text found in De Gen. con. Man., which Augustine may be quoting from memory. Cf. also 1:6, 7, 26; 2:16.

Another explanation of such differences and of variations in general may be that Augustine is himself translating the Greek original. Such an explanation would well account for the differences in synonyms and the differences in order that have been noted; for although literally rendering the same text, a translator would naturally at different times use different words and forms of expression. That Augustine does occa-

[1] Cf. Ziegler, *op. cit.*, p. 68.

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sionally make use of the Greek text is clear from his own statements,[1] and from the fact that the reading of the LXX is frequently given and commented upon. But to what extent he thus made use of the Greek it is impossible to determine, and his knowledge of Greek has long been a debated question.[2] Therefore it seems unsafe to conjecture as to what part Augustine's own translations from the LXX may have in explaining the variations in his quotations from the Scriptures.

That the readings of Genesis found in Augustine were taken from different codices has been shown. It now remains to determine whether these variations have as their source different independent translations, or whether they are merely recensions of one original translation. In determining this point it is essential to consider not only the variations but also the similarities in reading. Many verses of chaps. 1–3 in De Gen. con. Man. agree verbatim with De Gen. ad lit., and throughout all of the quotations one observes exact correspondence in words and phrases, although the citations as a whole may materially differ. Those who maintain that in such instances we are dealing with more than one original translation must explain the similarities; while those who support the one-version theory must account for the variations. Which is the easier? It seems highly improbable that different persons, though literally translating the same Greek text, would so closely approximate each other in their renderings. The more plausible conclusion is that various codices had as their source the same original translation, and that the differences in reading are due partly to the mistakes of copyists, but largely to the corrections and the changes of scholars who worked over and revised the original translation. Jerome's translation of the New Testament was but a revision of the Old Latin versions, and it seems highly probable that a revision or revisions of a part or the whole of the Old Testament should be made prior to the Vulgate translation. If one is justified in speaking of the Authorized Version of King James and the Revised Version of the English Bible, in which many of the readings of the former translation are retained, as independent translations, then the same may be claimed for the Old Latin translations of Genesis as found in Augustine. If not, then the other theory is to be preferred, viz., that the different readings are recensions of one and the same original translation.

[1] Cf. Epistle 261: *Psalterium a sancto Hieronymo translatum ex hebraeo non habeo. Nos autem non interpretati sumus, sed codicum latinorum nonnullas mendositates ex graecis exemplaribus emendavimus.*

[2] Cf. Angus, *Sources of Augustine's "De civ. Dei,"* pp. 236 ff.

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It has seemed advisable to include in this connection a few general statements in reference to points that will later be developed to form separate chapters of the complete study. It has been shown that the evidence of the versions of Genesis in Augustine points rather to several recensions of an original text than to independent translations. In order to determine whether only one original Latin translation of Genesis was made before the Vulgate of Jerome, it would be necessary to collect and compare all extant fragments. This has been impossible in connection with the present study. However, all passages from Genesis quoted by Tertullian and Cyprian were collected, and those verses which both of these authors cite in common with Augustine will be given.

Gen. 1:26 Tertul. De Hab. Virg. 15: *Faciamus hominem ad imaginem et similitudinem nostram.* Cyprian Adv. Marc. quotes the same. Gen. 3:6 Tertul. De Cult. Fem. 1:6: *In doloribus et anxietatibus paris, mulier, et ad virum tuum conversio tua, et ille dominatur tui.*

Cyprian Test. 3:32: *In tristitia paries filios, et conversio tua ad virum tuum; et ipse tui dominatur.*

Gen. 3:19 Tertul. Adv. Marc. 5:9; *Terra es et in terram ibis.*

Cyprian Test. 3:58: *Quoniam terra es et in terram ibis.*

Gen. 19:24 Tertul. Adv. Prax. 13: *Et pluit Dominus super Sodomam et Gomorram sulphur et ignem de caelo a Domino.* Cyprian. Test. 3:33 quotes the same.

Gen. 25:23 Tertul. Adv. Iud. 1: *Duae gentes in utero tuo sunt, et duo populi de ventre tuo dividentur, et populus populum superabit et maior serviet minori.*

Cyprian Test. 1:19: *Duae gentes in utero tuo sunt*, etc., as above.

Gen. 27:28 Tertul. Adv. Marc. 3:24: *Det tibi Deus de rore caeli et de opimitate terrae.*

Cyprian Test. 1:21: *Et det tibi Deus a rore caeli et a fertilitate terrae.*

Gen. 49:11 Tertul. Adv. Marc. 4:40: *Lavabit in vino stolam suam et in sanguine uvae amictum suum.* Cyprian Test. 1:21 quotes the same.

A comparison of these passages and of all the other passages of Genesis found in either Tertullian or Cyprian, with the text of Augustine reveals many agreements in reading, and although many variations are also found, they are of much the same character as those occurring in Augustine's own citations. Hence the conclusion follows that Tertullian and Cyprian used codices of Genesis, which had as their source the same original translation as that from which the text of Augustine was derived.

Robert in his edition of the Pentateuch (pp. cxxviii ff.) compares the citations of the Fathers as found in Sabatier with the readings of the

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Codex Lugdunensis. But very few exact parallels are detected and not many verses which show numerous points of resemblance. A careful comparison of this material with Augustine's versions of Genesis reveals many more points of resemblance than those noted by Robert. Many fragments of verses quoted by Augustine agree verbatim with the reading of the Codex Lugdunensis. Other verses are exact parallels with the exception of a single word, or a change in order. Some of the passages that exhibit many points in common are the following: 16:9, 16; 17:1, 5, 6, 15, 16; 19:17, 22; 27:3, 8, 9, 18, 19, 24, 27, 29; 28:1, 13, 14, 16, 19; 29:5, 20; 31:2, 31, 54; 32:3, 5, 17; 37:10, 27, 31; 38:1, 2, 3, 13; 42:36; 43:7, 8; 44:6, 29; 45:3; 46:31, 34; 47: 8, 15; 49:8; 50:5, 15. A great percentage of these passages, and those in which the resemblance is most striking, are quoted in Locutiones and Quaestiones, hence Robert's conclusion that Augustine used a manuscript of the same family as the Codex Lugdunensis in the composition of these works seems well founded. Therefore the evidence seems to show that the Codex Lugdunensis possessing so many points in common with Augustine's citations, is from the same original source as the different manuscripts that he consulted.

Does Augustine ever quote from Jerome's translation of Genesis? When one considers the opposition of Augustine to the Vulgate translation of the Old Testament and his preference for the LXX, it seems highly improbable that he would use Jerome's version in his quotations.[1] A comparison of the two texts reveals some few similarities, confined largely to single words and short phrases. In Gen. 4:18; 16:9; 21:12; 29:5; 31:53; 32:30; 35:26; 39:12, where Augustine quotes but part of the verse there is exact correspondence. In 2:18, 22, 24; 3:9, 21; 4:10; 5:4; 9:1; 11:7, 27; 12:2; 15:6; 19:2; 21:10, 17; 25:17; 26:24; 27:24, 36; 30:16; 31:7; 42:54; 43:34; 46:31; 47:29 points of resemblance can be noted. When the attitude of Augustine toward the Vulgate is taken into consideration, how are these similarities to be explained? Two explanations are possible. First, that Jerome made use of the Old Latin Bible in his translation of the Old Testament, pre-

[1] Cf. Aug. Epist. 82, chap. 5: . . . . *Intelligant, propterea me nolle tuam ex hebraeo interpretationem in ecclesiis legi, ne contra LXX auctoritatem, tamquam novum aliquid proferentes, magno scandalo perturbemus plebes Christi.* Epist. 71, chap. 2: *Ego sane te mallem graecas potius canonicas nobis interpretari Scripturas, quae LXX interpretum perhibentur.* De civ. Dei 18:43: *Ex hac LXX interpretatione etiam in Latinam linguam interpretatum est quod ecclesiae Latinae tenent. De doct. Christ.* 2:16: *Et Latinis quibuslibet emendandis Graeci adhibentur, in quibus LXX interpretum, quod ad Vetus Testamentum attinet, excellit auctoritas.*

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serving some of its readings that were in accord with the Hebrew; and second, that the constant tendency of the copyists to change the Old Latin quotations in the writings of the Fathers to conform to the Vulgate with which they were familiar was operative here. The fact that some of the passages in Augustine which show a resemblance to the Vulgate are quoted in works written prior to Jerome's translation, would seem to add weight to the former explanation.[1]

[1] Cf. 2:18; 3:9, 21 in De Gen. con. Man. Jerome translated the Pentateuch sometime between the years 398–404.

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CHAPTER IV

THE LATINITY OF THE OLD LATIN BIBLE

The phase of the Old Latin Bible that is of particular interest to the student of philology is the study of its language and style. The current opinions in reference to the Latinity of the pre-Hieronymian translations have been stated at some length in the introductory chapter.[1] Whether the Old Latin Bible was composed in the speech of the common people, and should be considered a fertile source for the study of colloquial Latin or whether the peculiarities there met are Grecisms and Hebraisms, emerging through the LXX, or whether both elements enter into its composition, is the question at issue. It is the purpose in the ensuing chapter to make a detailed study of the language and style of the fragments of the Old Latin readings of Genesis, as they are preserved by Augustine, comparing them in every instance with the text of the LXX, in order to determine whether such peculiarities have their source in the underlying Greek or whether some other explanation is to be sought. The reconstructed text has been studied as a whole, no attempt being made to differentiate between readings that apparently come from different codices, the present object being merely to study the general character of the Latinity of the early translations. For the purpose of comparison statistics have occasionally been given. In all such instances they apply only to the main body of text, and not to the variant readings. For the first three chapters of Genesis the readings found in De Gen. ad lit. have formed the basis for any statistics, inasmuch as in that work alone are the three chapters quoted entire. All peculiarities of language and style in the variant readings that are not also common to the text proper have been noted.

I. Word-Formation

The aim in studying word-formation has been to note the examples of those formations that are peculiar to the colloquial speech. For the history of each group, reference is made to Cooper's "Word-Formation in the Roman Sermo Plebeius."

[1] Cf. chap. i, pp. 7 ff.

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A. DERIVATIVES[1]

SUBSTANTIVES

1. Substantives in *-tio* and *-sio*, Cooper, pp. 3 ff.

This type of derivative is by far the most numerous in classical Latin, and the colloquial speech shows a large percentage of such formations.

abominatio; V. *illicitum;* Gk. βδέλυγμα; 43:32; abomination. Cf. Tertul. Adv. Iud. 3; Vulg. Ex. 8:26, etc. Very common in Vulg. and Old Latin. See Rönsch, p. 69.

circumcisio; Gk. περιτομή; circumcision; 17:12. Found in Eccles. Latin.

cohabitatio; V. *domus;* Gk. πανοικία; family; 50:22. Cf. Aug. Epist. 137.

divisio; Gk. διαχωρίζον; separation; 1:6. Used rarely in literal sense, though common in classical Latin in the general sense of distribution.

generatio; V. ibid.; Gk. γένεσις; descendant; 6:9; 17:7 et al. Common in the Vulg.; family 32:9; generation 50:23.

germinatio; Gk. βλαστός; infancy; 49:9; *ex germinatione ascendisti.* Cf. Colum. 4:24; Pliny 17:24, 4 for literal meaning.

inchoatio; 1:14, 16, 18. Cf. De. Gen. ad lit. 2:15: *Sed qui per inchoationem noctis non intelligit nisi "principatum," nam et graecum verbum hoc magis indicat, cum dictum est:* ἀρχήν. Cf. also De Gen. con. Man. 1:14: *Si autem per inchoationem principium intelliges, et per principium principatum, manifestum est, quia per diem sol principatum tenet.* Cf. Aug. Epist. 120. See Rönsch, p. 74.

iuratio; Gk. ὁρκισμός; oath; 21:31; 28:10. Cf. Macr. 1:6; Aug. Epist. 154. Tertul. Idol. 21. See Rönsch, p. 74.

iustificatio; V. *ceremonium;* Gk. δικαίωμα; statute, law; 26:5. Cf. Vulg. Ps. 118:80, etc. See Rönsch, p. 74.

redditio; Gk. ἀνταπόδομα; requital; 50:15. Cf. Cyprian De Oper. et Eleem. 26.

suscitatio; V. *substantia;* Gk. ἀνάστημα=*creatura, caro;* 7:4, 23. Cf. Loc. 1:19, 21. Not found elsewhere with this meaning.

2. Substantives in *-tus.* Cooper, p. 17.

incolatus; V. *peregrinatio;* Gk. παροίκησις; sojourning; 28:4. Cf. Inscrip. apud Gruter 484:2; Modestin. Dig. 50:1, 34; Tertul. Apol. 22. See Rönsch, p. 90.

[1] In the following lists the corresponding word of the Vulgate will be cited, and also the reading of the LXX. If the construction is such that there is no corresponding word, the reading of the Vulgate and the LXX will be omitted.

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3. Substantives in *-tura*. Cooper, p. 27.

creatura; Gk. γένεσις; creation; 2:4. Cf. Tertul. Apol. 30; Rönsch, p. 41.

alligatura; Gk. δεσμός; bundle; 42:35. In literal sense found in Colum. Arbor. 8:3; Scrib. Comp. 209; Vulg. 2 Reg. 16:1. See Rönsch, p. 40.

procreatura; V. *generatio;* Gk. γένεσις; generation; 37:2. Not found elsewhere. See Rönsch, p. 43.

4. Substantives in *-ntia*. Cooper, p. 32.

dignoscientia; V. *scientia;* Gk. εἰδέναι; knowledge; 2:9, Notes. Occurs elsewhere in Aug. and in Iul. Val. Res. Gest. Alex. M. 1:21.

5. Substantives in *-tas*. Cooper, p. 37.

nativitas; V. *generatio;* Gk. γένεσις; generation; 5:1. Cf. Tertul. Anim. 39; Arnob. 1, p. 32. Rönsch, p. 52.

6. Substantives in *-tor*. See Cooper, p. 58.

Dominator; V. *Dominus;* Gk. Δεσπότης; Lord; 15:8. Cf. Cic. Nat. D. 2:8; Priscian De Laudib. Anast. Imp. 2:54.

malleator; V. ibid.; Gk. σφυροκόπος; hammerer; 4:22. Cf. Mart. 12:57, 9; Inscript. Orelli 3229.

nutritor; Gk. κτηνοτρόφος; breeder, 46:32. Cf. Statius Theb. 10: 228; Suet. Gramm. 7.

sepultor; Gk. ἐνταφιαστής; one who buries; 50:2. Cf. Aug. Trin. 4:3. Ambr. De Obitu Theodos. 3.

7. Substantives in *-arium* and *-orium*. See Cooper, pp. 74 ff.

adiutorium; V. ibid.; Gk. βοηθός; aid, helper; 2:18; Cf. Sen. Dial. 3:5, 2; Ascon. Scaur., p. 19 B, etc. Especially common in the Vulg. and the Old Latin.

reliquiarium; Gk. κατάλειψις; remnant; 45:7. Cf. Not. Tir., p. 106. See Rönsch, p. 32.

succinctorium; V. *perizoma;* Gk. περίζωμα; apron; 3:7. Cf. Aug. Sermo 10; Con. Iul. Pelag. 2:6; Isid. Orig. 19:33. See Rönsch, p. 35.

8. Substantives in *-mentum*.

aeramentum; Gk. χαλκός; brazen vessel; 4:22. Frequent in Pliny. See 22:3, 35; also in the Vulg. See Rönsch, p. 23.

iuramentum; V. *maledictio, iuramentum;* Gk. ἀρά some MSS; ὁρκισμός, ὁρκός; oath; 24:8; 26:3, 33. Cf. Terent. Andria 728; Paul. Dig. 22:3, 25. See Rönsch, p. 23.

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Note also *calcaneum;* V. ibid.; Gk. πτέρνα; =*calx;* heel; 3:15. Often found "in Glossis." Isid. Orig. 11:1, 114. See Rönsch, p. 29.

ADJECTIVES

1. Adjectives in *-bundus.* Cooper, p. 92.

fumabundus; V. *fumans;* Gk. καπνιζόμενος; smoking; 15:17. Does not occur elsewhere. Cf. Rönsch, p. 138.

2. Adjectives in *-bilis.* Cooper, p. 96.

cognoscibilis; Gk. γνωστός; knowable; 2:9; notes. Cf. Boeth. Anal. post Arist. 1:21.

invisibilis; V. *inanis;* Gk. ἀόρατος; invisible, without form; 1:2. Cf. Lactant. 7:9; Vulg. Roman. 1:20, et al.

3. Adjectives in *-anus.*

nudius tertianus; V. *nudiustertius;* Gk. τρίτη ἡμέρα; the day before yesterday; 31:2; Cf. Marc. Aurel. ap. Front. ad M. Caes. 5:59; see Rönsch, p. 128.

4. Adjectives in *-ivus.* Cooper, p. 105.

primitivus; V. *primogenitus;* Gk. πρωτότοκος; first born; 48:18. Cf. Colum. 9:15; Rönsch, p. 130; Prudent. περὶ στεφ. 10:828.

5. Adjectives in *-ceus, -cius.* Cooper, p. 111.

pelliceus; V. ibid.; Gk. δερμάτινος; made of skins; 3:21. Cf. Paul. Dig. 54, n. 25. Rönsch, p. 122.

empticius; V. ibid.; Gk. ἀργυρώνητος; bought, purchased; 17:12. Cf. Varro R.R. 3:2, 12; Seneca Contr. 7:21, 4; Petron. 47:12.

Note also the derivatives *seminalis* 1:29, and *ficulneus* 3:7 notes, both of which are found in Colum., and the latter in Varro R.R. 3:16.

VERBS

The plebeian tendency to form neologisms is seen at its height in denominative verbs. See Cooper, p. 225. The rare and late denominatives found in the text under consideration are the following:

adaquare; V. *dare potum;* Gk. ποτίζειν; to water; 24:14. Cf. Pliny 17:11; Pallad. 3:33. Used in the Vulg. Rönsch, p. 180.

appropriare; V. *appropinquare;* Gk. ἐγγίζειν; to approach; 18:23. Very common in the Old Latin, where the Vulg. has *appropinquare.*

captivare; V. *captivas ducere;* Gk. αἰχμαλωτεύειν; to take captive; 34:29. Cf. Aug. De civ. Dei 1:1. Also found in the Vulg.

confortare; Gk. κατισχεύειν; to make strong; 49:24. Found in Macer

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Carmen de Zeodaria 71; Gargil. de Pom. 16; also found in the Vulg. With transferred meaning in Lactant., et al. Rönsch, p. 185.

exaltare; V. *increscere;* Gk. ὑψοῦν; to increase; 19:13. Cf. Sen. Quaest. 3. Frequent in Vulg.

humiliare; V. *vi opprimere;* Gk. ταπεινοῦν; to defile; 34:2. Cf. Tertul. Adv. Marc. 20. Frequent in Vulg.

principari; V. *dominari;* Gk. ἄρχειν; to rule; 1:28. Cf. Lactant. 4:13. Rönsch, p. 168.

salvare; V. ibid.; Gk. σώζειν; to save; 19:17. Frequent in Vulg.

B. COMPOSITION

SUBSTANTIVES

But few examples are to be noted:

procreatura. Cf. p. 84.

benedictio; V. ibid.; Gk. εὐλογία; blessing; 27:12, 35; 28:4, etc. Cf. Ap. Trism. 82:11; Tertul. Anim. 2.

maledictio; V. ibid.; Gk. κατάρα; curse; 27:12, 13. Occurs in Cicero, meaning "reviling." Common in Eccles. Latin.

ADJECTIVES

Very few peculiar or rare composites are found:

invisibilis; cf. p. 85.

fructifer; V. *pomifer;* Gk. κάρπιμος; =*fructuosus;* 1:11, 12. Occurs also in Colum. 11:2, 46; Pliny 12:25, 54; Quint. 8:3, 9.

nudiustertianus; cf. p. 85.

transfluvialis; Gk. περάτης; from beyond the river; 14:13. Not found elsewhere.

VERBS[1]

The tendency to use compound verbs is very marked. Something over 200 different compounds are used. As might be expected the compounds of *con-* are the most numerous class. A characteristic of the colloquial Latin may be observed in the weakening in the meaning of the compounds, until they sank to the level of the simple verb. This similarity in meaning is well illustrated by the list of verbs in chap. iii, p. 63 ff, where the simple verb in one version is synonymous with a compound verb of another. Other examples might be cited. Cf. *cognominare* 22:14; *concludere* 16:2; *consequi* 35:5; *consolari* 37:35; *enutrire* 45:7; *inhabitare* 21:23; *renuntiare* 24:49, etc.

Other compounds that are rare, or of late origin, are the following:

[1] Cf. Cooper, pp. 246 ff.

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adaquare; cf. p. 85.

appropriare; cf. p. 85.

adnuntiare; V. *indicare;* Gk. ἀπαγγέλλειν; to tell; 12:18. Occurs also in Seneca, Pliny, and Curtius, but its use is almost entirely confined to Eccles. Latin.

compalpare; to touch; 27:12. Found also in Aug. Sermo 214. The verse in which this word occurs is evidently not a direct quotation, but an adaptation, and the word may be one of Augustine's own coinage.

confortare; cf. p. 85.

congaudere; V. *corridere;* Gk. συγχαρεῖσθαι; to rejoice with; 21:6. Found in Tertul. Adv. Gnost. 13; Alcim. Avit. Ep. 41: Cyprian Ep. 50; Vulg. 1. Corinth. 12:26; 13:6.

consuere; V. ibid.; Gk. ῥάπτειν; to sew together; 3:7. Very rare; occurring in Plaut., Varro, Pliny, and Seneca.

conversari; V. *habitare;* Gk. οἰκεῖν; to dwell; 25:27 notes. A favorite word of Seneca; found also in Colum. and Pliny the Elder.

deambulare; V. ibid.; Gk. περιπατεῖν; to walk around; 3:8. Rare, occurring in Cato R.R. 127; Terent. Heaut. 3:3, 26; and Cicero.

inscrutari; Gk. ἐρευνᾶν; to search; 31:33. Cf. Macr. Sat. 7:1.

pertingere; V. *tangere;* Gk. διφκνεῖσθαι; to reach; 28:12. Rare; found in Vitru. 2:10, 1; Sall. Iug. 48; also in the Vulg.

VERBA DECOMPOSITA[1]

Double compounds belong primarily to late Latin, although some examples are found in the early period. Cooper has found in Cicero, outside of the Epist., only 11 forms, three of which *abscondere, comprehendere,* and *derelinquere* are found here. Other double compounds are *exsurgere* 18:16 notes; *insurgere* 4:8 notes; both of which were in common use; *repromittere* 49:10 notes, found also in Plaut., Cicero, Suet., etc., and *disperire* 17:14 notes, which is largely ante-classical. In less common use were the following:

adinplere 2:21; found also in Colum.; common in the Vulg., Old Latin, and Eccles. Latin. The occurrence of this word in Livy, cited by Cooper, is not given in the Thesaurus. Rönsch, p. 206.

insufflare 2:7, notes; frequent in Vulg. and Old Latin; also in Ambr. Inst. Virg. 11; Aug. De civ. Dei 18:31, et al. Rönsch, p. 208.

pertransire 15:17. Pliny N.H. 37:5, 18. Common in Vulg.

[1] See Cooper, p. 289. Cooper has omitted *exsurgere* and *repromittere* from his list of double compounds that are found in Cicero.

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VERBS IN -FICARE[1]

latificare, to enlarge, 9:27. Forcellini cites only Gloss. Philox. for this word. Cf. Rönsch, p. 177, who also cites Ambr. Ep. 46.

magnificare, to glorify, 12:2. Occurs in Plaut. Stich. 1:2, 44; Men. 2:3, 19; also in Terent. and Pliny the Elder. Rönsch, p. 177.

sanctificare, to hallow, 2:3. Frequent in Vulg. Rönsch, p. 178.

C. HYBRID DERIVATIVES[2]

Very few such forms are found in our text. Cf. *praeputium* (*prae*+ *πόσθιον*) 17:14, 24; cf. Seneca Apoc. 8:3; Juvenal 14:99; common in the Vulg. Perhaps the two adjectives *bicameratus* and *tricameratus* (6:16) may be classed here; the form *cameratus* being derived from *camera*, *camara*, Gk. *καμάρα*. These words also occur in Ambr. De Noe et Arca 9. Rönsch, pp. 142, 145.

II. INFLECTION

As one would naturally expect the peculiarities in forms are very few in number, and the departure from classical usage much less frequent than in Syntax.

A. DECLENSION

In pure Latin words the only peculiarity is the declension of *agna*, the Abl. form *agnabus* occurring in 31:41. The same form occurs in Hier. Retr. 2:55, 1. In 31:7 the Gen. form *agnorum* is found.

In the declension of Greek words there is a preference for the Latin forms. Note especially *cetos* 1:21, instead of *cete*. A few Acc. in *-n* occur, as *extasin* 2:21; *Euphraten* 15:18.

In the case of Hebrew words there is some variation in usage. A majority are not declined, but those whose terminations are similar to the termination of the Latin Nom. are in many cases declined, but there seems to be no uniformity of usage. The following forms may be noted:

Adam, Nom. 2:19; *Adae*, Dat. 2:16, 20; *Adam*, Dat. 3:21; Acc. 2:19.

Abram, Nom. 11:29; *Abraham*, 17:5; *Abrahae*, Gen. 20:18; 24:9, et al.; Dat. 12:7; 16:16, et al.

Ballam, Acc. 29:29; *Ballan*, Acc. 30:4.

Charram, Acc. 28:10; *Charran*, Acc. 11:31; 28:10; *Charra*, Abl. 11:32.

Cherubim, Acc. 3:24, De Gen. con. Man.; *Cherubin*, 3:24, De Gen. ad lit.

[1] See Cooper, p. 310.

[2] Cf. Cooper, p. 315.

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Dina, Nom. 34:1; *Dinae*, Gen. 34:3; *Dinam*, Acc. 34:2.
Geo, Nom. 2:13, De Gen. con. Man.; but *Geon* in De Gen. ad lit.
Iudas, Nom. 38:1; *Iuda*, Voc. 49:10; *Iudam*, Acc. 46:28; *Iuda*, Abl. 49:10.
Liae, Gen. 31:33; *Liam*, Acc. 29:30.
Ninevae, Gen. 10:12; *Nineven*, Acc. 10:11.
Petephres, Nom. 39:1; *Petephrae*, Dat. 37:36.
Sarra, Nom. 16:1; *Sarram*, Acc. 20:18.
Sodoma, Acc. 18:22; *Sodomorum*, Gen. 18:16, 20.
Tharra, Nom. 11:26; but *Thara* 11:27, 32.

The names of tribes are invariably Latinized. Cf. *Ammorhaeorum*, 15:16; *Chaldaeorum*, 15:7; 15:19–21, etc.

VERBS

There are a few more peculiarities in the inflection of the verb than in the noun. In 6:7 *deleam* seems to be Fut. Ind., though the constant use of the Fut. Ind. and the Pres. Subj. with no appreciable distinction in meaning makes it impossible to determine. The Vulgate has *delebo*, and the LXX ἀπαλείψω. The same question arises in 17:6 where the text reads *augeam te valde valde et ponam te in gentes, et reges ex te exibunt.* Here the Vulgate is of no assistance in determining the form, as it has the form *faciam.* The Greek, however, is αὐξανῶ, which would incline one to believe that *augeam* is here meant for a future form.

The irregular verb *exeo* has the Fut. form *exiet* in 15:4 and *exient* in 17:6 notes; but in 15:14 *exibunt*, in 42:15 *exibitis;* cf. *transibitis* 18:5, etc.

There is a preference shown for the reduplicated Perf. forms of the compounds of *curro*, which usage was proscribed by the grammarians.[1] Cf. *procucurrit*, 18:2; but another version has *procurrit; adcucurrit*, 18:7.

The syncopated Perf. forms are the rule. Such forms developing in the early period of the language, and originating in colloquial Latin, are at this period in common use, and are probably no longer to be considered as a colloquialism.[2] Cf. *audisset* 37:21; *audissent* 34:7; *audierunt* 3:8; *dormisset* 34:7; *obaudisti* 22:18; *exaudisti* 22:18 notes; *exaudistis* 42:22; *declinastis* 18:5; *adnuntiasti* 12:18; *peccasti* 4:7;

[1] Cf. Servius as quoted by Lindsay, *The Lat. Lang.*, p. 504: "*Verba quae in praeterito perfecto primam syllabam geminant, cum composita fuerint geminare non possunt.* Cf. Bayard, *Le Latin de St. Cyprien*, p. 59.

[2] An examination of a considerable amount of the text of the purist Fronto revealed that he regularly used such forms. Cf. Lindsay, *op. cit.*, p. 508; Bayard, *op. cit.*, p. 60.

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manducasti 3:11, 17; *magnificasti* 19:19; *inhabitasti* 21:23; *nostis* 29:5; *dormisti* 49:9; *somniasti* 37:10; *intrarunt* 7:15; *servierint* 15:14, etc.

III. VOCABULARY[1]

A. WORDS OF GREEK ORIGIN[2]

NOUNS

abyssus, V. ibid.; Gk. ἄβυσσος abyss: 1:2. Not used before the Christian era.

angelus, V. ibid.; Gk. ἄγγελλος; angel; 6:2; 19:1, 16; 21:17; 22:11, 15, etc. Common in Vulg. and Eccles. Lat.

extasis, V. *sopor;* Gk. ἔκστασις; a deep slumber; 2:21. Cf. chap. iii, p. 59; Tertul. Anim. 45; Hieron. Comment in. Isaiam proem.; also in Vulg.

gigas, V. ibid.; Gk. γίγας; giant; 6:4. Common in the poets of the classical period. In 10:8, 9 used as an adjective; Vulg. *potens, robustus.*

holocaustum, V. ibid.; Gk. ὁλοκάρπωσις; a burnt-offering; 22:2, 13. Also found in Prudentius.

mandragoras, V. ibid.; Gk. μανδραγόρας; mandrake; 30:16. Also found in Pliny the Elder, and Colum.

paradisus, V. ibid.; Gk. παράδεισος; 2:10, 15, 16; 3:1; 23:24. Occurs in Gellius and Tertul.

paranymphus, Gk. νυμφαγωγός; bridesman; 21:22 notes. Also in Apollonius Hist., chap. 51; Aug. De civ. Dei 6:9; 14:18.

rhomphaea, V. *gladius;* Gk. ῥομφαία; a sword; 3:24. Occurs in Val. Flac.; Livy, Gellius. Common in Vulg.

thronus, V. *solium;* Gk. θρόνος; throne, power; 41:40. Occurs in Pliny the Elder, Suetonius, and in Vulg.

Other Greek words of more common usage are the following. In each instance the LXX has the Greek word from which the Latin is adapted: *cetus*, 1:21, κῆτος; *cithara*, 4:21, κιθάρα; *hydria*, 24:43, ὑδρία; *lampas*, 15:17, λαμπάς; *machaera*, 22:10, μάχαιρα; *pharetra*, 27:3, φαρέτρα; *psalterium*, 4:21, ψαλτήριον; *saccus*, 42:35, σάκκος, but in 43:21, 23 the LXX has μάρσιππος; *spado*, 37:36, σπάδων; but in 39:1 the LXX has εὐνοῦχος; *spartum*, 14:23, σπαρτίον; *stola*, 49:11, στολή; *tribulus*,

[1] All words that have already been considered under "Word-Formation" will not be repeated here. Full information in reference to each word has there been given.

[2] Cf. Saalfeld, *De bibliorum sacrorum vulgatae editionis graecitate*, for each word given under the following list.

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3:18, *τρίβολος*; *thesaurus*, 43:23, *θησαυρός*; *calix*, 40:13, *κώλιξ*; and *canistra*, 40:16, *κανάστρα* are used where the LXX has different words. Both of these words are in good Latin usage at an early date.

ADJECTIVE

prasinus, V. *onychinus;* Gk. *πράσινος*; a gem; 2:12. Occurs in Petron. 27; Pliny 37:10; Mart. 10:29, etc.

VERB

But one Greek verb, *zelare*, Gk. *ζηλοῦν*; 30:1, is found. This verb is also found in Tertul., Aug., and frequently in the Vulg.

The number of Greek words is thus seen to be very small, 29 in all, if such words as *leo* and *camelus* are included,[1] and most of those found were Latinized at an early date, *abyssus*, *extasis*, *angelus*, *holocaustum*, *paranymphus*, and *zelare* being the only words of comparatively late origin. Thielmann maintains that it was a characteristic of African Latin to use a large number of Greek words, and explains the relatively small number occurring in the Latin translation of the book Sapientia as compared with Sirach as due to the purism of the older school of translators, which considered itself bound to practice its art even on Greek words that had passed over into good Latin usage. If this conclusion be well founded, it would tend to show that our translation of Genesis is either not African, or, if it be African, is of early origin. But as stated before[2] the translation is for the most part very close to the Greek original, while Thielmann asserts, "Je freier eine lateinische Übersetzung ihrem Original verfährt, desto älter ist sie.[3]" Hence according to this criterion our translation would be late. Thus according to the criteria that Thielmann employs, we are led to the two diametrically opposed conclusions, first, that our translation is early, and second, that it is late.

B. WORDS OF HEBREW ORIGIN

The only word of Hebrew origin, other than proper nouns, is *sabech*, V. *vepris;* Gk. *σαβέκ*; a thicket; 22:13.

C. RARE WORDS AND DEPARTURES FROM CLASSICAL USAGE[4]

accipere, V. *ducere;* Gk. *λαμβάνειν*; =*sumere;* 25:30, *accepit Rebeccam sibi in uxorem;* V. *ignoscere;* Gk. *δέχεσθαι*; 50:17, cf. Loc. 1:212.

[1] Thielmann includes such words in his list.

[2] Thielmann, *Archiv*, VIII, pp. 517 ff.

[3] Cf. Thielmann, *ibid.*, pp. 263 ff.

[4] All words that have been discussed under "Word-Formation," etc., are not repeated here.

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"Nova locutio est" accipe iniquitatem pro "ignosce" aut "remitte" aut "obliviscere" sed puto inde esse dictum "accipe" ac si diceretur, "aequo animo accipe," hoc est "noli indigne ferre."

adicere, Gk. παρατιθέναι; with infinitive means "again"; 8:21. A Hebraism. In 25:1 *adiciens* = *deinde*. Cf. Rönsch, p. 453.

adiurare, V. *obtestare;* Gk. ἐξορκίζειν; to entreat; 24:3; occurs in Late Latin: common to Old Latin and Vulg.

aedificare; V. ibid.; Gk. οἰκοδομεῖν; to fashion, to form; 2:22; *aedificavit Deus Dominus costam in mulierem.* Cf. note on verse.

Africus, V. *meridies;* Gk. λίψ; the south; 13:14; 28:14.

altissimus, V. *excelsissimus;* Gk. ὕψιστος; *Deus altissimus*, God most high; 14:22; Eccles. Lat.

ambulare, V. *gradi;* Gk. πορεύεσθαι; =*ire;* 3:14. Concerning the serpent it states: *super pectus tuum et ventrem ambulabis.* Cf. 18:16.

anima, V. ibid.; Gk. ψυχή; =animal; 2:19; in 17:14; 46:15, 26, 27; *animae* = *homines;* 37:21 = *corpus;* cf. Loc. 1:133: *hoc loco nomine animae vitam corporis animati significat per efficientem id, quod efficitur.*

applicare, V. *habitare;* Gk. παρεμβάλλειν; used as the equivalent of *admovere, adducere;* 33:18. Cf. Thesaurus Ling. Lat. II, 297, 35. Used in Servius; common in the Vulg with this meaning.

apponere, V. ibid.; Gk. προστιθέναι; to bury; 25:17; 49:33. Cf. Sulp. Sev. and Ambr.; also used of the mind, to apply, 8:12; cf. 34:19, with the comment in Loc. 1:128, *adpositus enim est filiae Iacob, id est amabat eam;* with Inf. = again, a Hebraism, 4:2; 8:12; 38:26; cf. *adicere.* See Rönsch, p. 454.

arca, V. ibid.; Gk. κιβωτός; in particular the ark of Noah; 6:14, 16; 8:4; first used in Tertul.; Eccles. Lat.

arida, V. ibid.; Gk. ξηρά, =*terra;* 1:9, 10; 7:22; a Hebraism. Cf. Thielmann, Archiv, VIII, p. 509; Old Latin and Vulg.

ascendere, frequently used as a translation of ἀναβαίνειν, where classical Latin would use *proficisci*, or some similar verb; cf. 46:4, et al. Similarly *descendere* = καταβαίνειν. *ascendere* in 2:6; 13:1, is used of things; such usage is found in Cicero and Seneca, but is especially common in late Latin and Vulg.

attendere, V. *cavere;* Gk. προσέχειν; =*cavere*, 24:6; cf. *attende tibi ne*, etc.; also in Cels., Pliny Ep.; but especially frequent in Eccles. Lat.

audire, V. ibid.; and *intellegere;* Gk. ἀκούειν; to understand; 11:7; 42:23; common in Plaut. and Terent., also in Cicero. Cf. Thes. Ling. Lat. *sub audio.*

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augurari, Gk. οἰωνίζειν; 30:27; cf. Loc. 1:110: "*Ita enim dixit: auguratus essem, tamquam diceret: O si auguratus essem, id est, ad bonum augurium te in domo mea haberem.*"

benedicere, V. ibid.; Gk. εὐλογεῖν; to bless; 1:22, 28; 2:3; 5:2; 12:2, 3; 17:16, etc.; cf. *benedictus* in 9:26; 27:29, 33, etc., used as an Adj.

bonus, V. *pulcher;* Gk. καλός; beautiful; 6:2.

caro, V. ibid.; Gk. σάρξ; flesh, i.e., mortal; 6:3; in 7:15, 21 *caro* means a living being.

campestre, V. *perizoma;* Gk. περίζωμα; an apron; 3:7. Rare but found in Cicero and Horace.

carbunculus, V. *bdellium;* Gk. ἄνθραξ; a precious stone; 2:12; cf. Publ. Syr. ap. Petron. 55; also occurs in Pliny and the Vulg.

cilicium, V. *vitis;* Gk. ἕλιξ; 49:11. The meaning here is uncertain. Cod. Lugd. reads *praesepium*, and Cyprian quoting the same verse has the same word.

circumcidere, V. ibid.; Gk. περιτέμνειν, to circumcise; 17:10, 11, 12, 14, 24, etc. Frequent in Eccles. Latin, also in Petron. 102; Tac. Hist. 5:5; Aul. Gellius, Cels., etc.

civitas, V. ibid.; Gk. πόλις; city, town, 4:17; 10:12; 11:4, etc.; occurs some 17 times, while *urbs* is not found. First appearance in prose of this use is in Cic. ad. Fam. 9:9, 3. Cf. Professor Abbott *ad locum.*

clamor, V. ibid.; Gk. κραυγή; 18:20; cf. Loc. 1:61: "*Clamorem scriptura solet ponere pro tanta impudentia et libertate iniquitatis ut nec verecundia nec timore abscondatur.*"

cogitare, V. *poenitet;* Gk. ἐνθυμεῖσθαι; evidently an error in translation; 6:6=to take to heart, to grieve; *cogitare* is a correct rendition of the Greek verb in its first meaning to consider, but not does have the derived meaning to take to heart, to grieve, which the Greek verb has.

compositio, V. *ornatus;* Gk. κόσμος; 2:1; in one reading the Greek is rendered by *ornatus*, in another by *compositio*, the Greek word being taken in its two different phases of meaning.

cognosco, V. ibid.; Gk. γιγνώσκειν, like the Eng. to know, euphemistic of sexual intercourse, 4:17, 25; 19:8; 24:16. Also in Ovid, Catullus, etc.

commemorari, V. *recordari;* Gk. μιμνήσκεσθαι; 42:9; as a deponent found only in the Scriptures.

comparare, Gk. συγκρίνειν; to interpret (dreams); 41:13; another instance of incorrect translation, the Greek verb having this meaning but the Latin not.

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comprehendere, V. *perire;* Gk. συμπαραλαμβάνειν; in the passive meaning to be destroyed, 19:17.

compungi, V. *irasci;* Gk. κατανύσσεσθαι; to be angry; 34:7; cf. *Lactant.* 4:18, 14, where the verb means to feel remorse.

condiscere, V. *videre;* Gk. καταμανθάνειν = *cognoscere;* 34:1.

conglutinare, V. *adhaerere;* Gk. προσκολλᾶν; 2:24; with trop. meaning very rare except in Cicero.

congregatio, V. *turba, populus;* Gk. συναγγωγή; in plural meaning multitude; 28:3; 35:11; 48:4.

consolari, Gk. παρακαλεῖν; passive form used with both active and passive meaning in the same verse, 37:35.

constituere, V. *praecipere;* Gk. συντάττειν; to command; 18:19.

corpus, Gk. σῶμα; *secundum corpus* = *per capita;* 47:12.

dare, V. *facere;* Gk. διδόναι = *facere;* 17:20.

datio, V. *munus;* Gk. δόμα; gift; 25:6; used here alone with that meaning.

demorari, V. *peregrinari;* Gk. χρονίζειν; to tarry, to linger; 32:4; very rare as an Intransitive. Cf. Plaut. Rudens, 2:4, 27; Tac. Ann. 15:69.

deponere, V. *ducere;* Gk. κατάγειν; to lead down; 39:1.

deputare, V. *reputare;* Gk. λογίζεσθαι; to esteem, to account; 15:6; ante- and post-classical.

dextra, V. ibid.; Gk. δεξιά; 24:49; cf. Loc. 1:90: *Per dextram prosperitatem significavit.*

desertum, V. *australis plaga;* Gk. ἔρημος; a desert; 13:1; used in singular only in Eccles. Latin.

dies, V. ibid.; Gk. ἡμέρα; see 5:8; 6:3; 10:25; 11:32, etc.: *Et fuerunt omnes dies Seth duodecim et nongenti anni*, 5:8, a Hebraism.

dispergere, V. *dividere;* Gk. διασπείρειν; to divide; 10:32; cf. Pliny 6:26, 30; Tac. 5:8.

disperire, V. *delere;* Gk. ἐξολεθρεύειν; to perish; 17:14; mostly anteclassical; cf. p. 87.

disponere, V. *pangere;* Gk. διατιθέναι; *disponere testamentum*, to make a covenant; 15:18.

divertere, V. *declinare;* Gk. ἐγκλίνειν; to turn aside; 19:2; very rare in the finite forms; cf. Amm. 14:7, 15; also found in Vulg.

dormire, V. ibid.; Gk. κοιμᾶν; 34:2; 39:12; cf. Loc. 1:144: "*Dormi mecum*" *et ista usitata est locutio pro eo, quod est, concumbe mecum.* Cf. Juvenal 6:34; Ovid Her. 19:17.

ducere, V. *ferre;* Gk. ἀπάγειν; 42:19; cf. Loc. 1:169: *ducite pro eo quod est ferte.*

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eicere, V. *proferre;* Gk. ἐκφέρειν; to bring forth; 1:12; in 2:9, where the meaning is the same, the Vulg. has *producere*, Gk. ἐξανατέλλειν, and in 3:18, Vulg. *germinare*, Gk. ἀνατέλλειν; cf. p. 62.

enutrire, Gk. ἐκτρέφειν; to nourish; 45:7; rare, not ante-Augustan.

esca, V. *necessarium; spolium, ad vescendum=ad escam;* Gk. βρῶσις, βρῶμα, τροφή; 1:29, 30; 2:9, 16; 3:6; 42:2; 49:27. *Esca* seems to be analogous to the Gk. βρῶσις, meaning both eating and food. In 42:2; 49:27, it clearly means food. In the other passages either meaning is possible. 2:16 is interesting. In Loc. 1:7 Augustine says: *Non paradiso escae edes, distinguendum est, sed "escae edes"; nam "esca edes" dici admittit latina locutio, quoniam pro dativo casu graeco ablativum vel quem appellant septimum in huius modi locutionibus solent ponere.* The translator seems to have used the Dat. case here, understanding it to mean, "thou shalt eat for food"; or perhaps has rendered a Gk. Dat. of Means by a Lat. Dat. and then we have the common Hebrew construction, which also occurs in 3:4, "*morte moriemini*," i.e., *esca edes*=thou shalt eat by eating, meaning, thou shalt surely eat. Augustine evidently understands the passage in the latter sense.

esse, V. ibid.; Gk. εἶναι; 42:13; cf. Loc. 1:167: "*sumus*" *dictum est pro* "*habitamus.*"

exaudire, V. *respondere;* Gk. ἐπακούειν; 30:33, with causative force; cf. Loc. 1:111, *id est exaudiri me faciet.*

exire, V. *exoriri;* Gk. ἐξέρχεσθαι=*exoriri*, 17:6.

exerceri, V. *meditari;* Gk. ἀδολεσχεῖν; 24:63; cf. Quaest. 1:69, *Qui verbum de hac re graecum nesciunt, exercitationem corporis putant. Scriptum est autem* αδολεσχῆσαι, ἀδολεσχεῖν, *vero ad animi exercitationem pertinet et saepe vitio deputatur, more tamen Scripturarum plerumque in bono ponitur.*

expectatio, V. ibid.; Gk. προσδοκία; 49:10, the object of expectation, the abstract for the concrete.

facies, V. *facies, vultus;* Gk. πρόσωπον, except in 24:16. Occurs frequently with a variety of meanings; 2:6 means surface. Vulg. has *superficies*. Note also 2:7; 3:19; 4:6; 17:3, 17; 19:21, etc. For peculiar uses in Eccles. Lat. see Forcellini sub verbo.

fenum, V. *herba;* Gk. χόρτος; a herb, not fodder; 2:5; 3:18. Also in the Vulg.

fetare, Gk. λοχεύειν; to bring forth; 33:13; occurs in Colum. and Aug. Cf. Rönsch, p. 213.

filius, V. ibid.; Gk. υἱός; 17:12; 29:5. All words of relationship have

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wide application. Cf. Loc. 1:107: *Filium autem dici et avi et proavi et ultra alicuius eum, qui ex illo propagatur, usitatissimae locutionis est.*

fieri, V. ibid.; and *nasci;* Gk. γίγνεσθαι; the regular translation of the Gk. γίγνεσθαι; hence has the same meanings as the Gk. word. In 1:3, 5, etc. =*esse;* in 35:26; 48:5=*nasci.* Cf. Notes on 35:26.

firmamentum, V. ibid.; Gk. στερέωμα; =*caelum.* 1:6, 7, 8, etc. Late and Eccles. Latin.

flatus, V. *spiraculum;* Gk. πνοή, the breath of life, 2:7; cf. Prudent. 3:16, 8.

framea, V. *gladius:* Gk. ῥομφαία; in Late Latin used for *gladius*, 3:24; cf. Aug. Epist. 120:16.

fundus, V. *propago;* Gk. πυθμήν; 40:12, evidently means stalk. πυθμήν and *fundus* both have the meaning "bottom," "depths," etc., but *fundus* has not the derived meaning "stalk" that the Greek noun possesses.

generare, V. *gignere; liberos habere;* Gk. τεκνοποιεῖν; 6:4; 11:30; rare in the absolute sense.

heres, owner, possessor, 15:7, 8; 28:4; ante-classical.

implere, V. *multiplicare;* Gk. πληθύνειν; to multiply, to increase, 17:2; 18:20; 22:17, notes.

inaures, V. ibid.; Gk. ἐνώτια; earrings; 35:4; found in Plautus and Pliny.

incolere, V. *peregrinare;* Gk. παροικεῖν; 47:9; *dies incolere* means to live.

induere, V. ibid.; Gk. ἐνδύειν; to clothe; 3:21; *induere* is generally used in reference to a person's clothing himself, not of the performance of the act by another, and usually takes the Dat.

infernum, V. ibid.; Gk. ᾅδης; =*sepulchrum;* 37:35; 42:38; see Forcellini sub verbo.

initium, Gk. ἀρχή; =*principatus;* 1:16; see under *inchoatio*, p. 83.

innocens, Gk. ἀθῷος; 24:41; *innocens iuramento* means free from an oath.

intendere, Gk. προσέχειν; 34:3; the phrase *intendere animo* generally meaning "to intend," is here equivalent to *intendere animum.*

intrare, V. *ingredi; intrare;* Gk. εἰσπορεύεσθαι, εἰσέρχεσθαι;=*concumbere* in Old Latin and Vulg.; 6:4; 29:30; 30:16.

introire, V. *ingredi;* Gk. εἰσέρχεσθαι; 38:2; same as *intrare* q.v. Cf. Terence Hecyra, 4:1, 35.

iunior, V. *minor;* Gk. νεώτερος; =*minor natu*, 48:19.

labium, V. ibid.; Gk. χεῖλος; language, 11:1, 6, 9. Cf. Loc. 1:32: *Quod usitate nos dicimus lingua una.* In 22:17 *labium* means shore,

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V. *litus;* Gk. χεῖλος; cf. Loc. 7:32: *Haec autem translatio ubi labium maris posuit pro litore, assidua est in Scripturas, sed rara est in latinis codicibus*, etc.

latitudo, V. *nervus;* Gk. πλάτος; 32:25; *latitudo femoris* means the broad part of the thigh.

legitima, V. *leges;* Gk. νόμιμα; precepts, statutes; 26:5; very rare; cf. Nep. Phoc. 42; also found in Vulg.

lenis, V. ibid.; Gk. λεῖος; smooth, free from hair, in contrast to *pilosus*, 27:11; cf. Hildeb. ad Apul. 5:21: *In antiquis editis libris lenis et levis inter se confusa sunt.*

liber, V. 2:4 omits; 5:1; ibid.; Gk. βίβλος; *liber creaturae*, 2:4=the account of creation; *liber nativitatis*, 5:1=genealogical account, a family tree.

lignum, V. ibid.; Gk. ξύλον; 1:11, 12, 29; 2:9, 16, 17; 3:1, 2, 6, 11, 17, 22, 24, tree; Eccles. Lat.; in 3:8 it means grove. The word *arbor* occurs in De Gen. con. Man. 3:8, 11; also in 18:4, where the LXX has δένδρον; and in 22:13.

luminare, V. ibid.; Gk. φωστήρ; a heavenly body, a luminary; 1:14, 15. Eccles. Lat. Cf. Rönsch, p. 48.

maledicere, V. ibid.; Gk. καταρᾶν; to curse; 8:21; 12:3; 27:29; a meaning peculiar to Eccles. Lat. Used trans. with the Acc. The P.P. *maledictus* is used as an adjective. Gk. ἐπικατάρατος; 3:14; 4:11; 9:25; 27:29.

manducare, V. *comedere;* Gk. ἐσθίειν, except 43:3, where συνέσθειν; to eat; 2:17; 3:5, 11, 13; 18:5; 27:7; 40:19, etc.; *edere* also occurs; cf. 2:17; 3:2, 3, 11, 12, etc. For use of *manducare* see Petron. 56; Varro R.R. 3:7, 9.

magnificare, cf. p. 117. In the clause *magnificata est pars*, etc., 43:34, *magnificata* is either to be considered as an Adj., or *facta est* has the same force as *est* alone. The LXX has the Aor. Pass. of the verb, ἐμεγαλύνθη.

manus, V. *potestas;* Gk. χεῖρ; 41:35; cf. Loc. 1:161 where Aug. explains the phrase *sub manu* as equivalent to *sub potestate*. A legal expression.

mare, V. *occidens;* Gk. θάλασσα; the west; 28:14; 13:14, etc. Evidently a local idiom; comes into the Lat. though the LXX from the Hebrew.

mittere, V. *inicere;* Gk. ἐπιβάλλειν; 39:7; *mittere oculos*, cf. Loc. 1:143; *solet et apud vos vulgo esse usitata locutio pro eo quod est, amavit eum.*

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mors, Gk. *νεκρός*; corpse; 23:3. This use is largely poetical.

morari, Gk. *κατοικίζειν*; to reside; 3:24; cf. Seneca Ep. 32:1.

movere, V. 7:14; ibid. 7:21, *reptare;* Gk. *κινεῖν*, passive with the force of the middle voice; cf. *reptile quod movetur.*

mulier, V. *uxor;* Gk. *γυνή*; wife; 2:25; 3:20; 11:29, etc., a classical usage, but most common when used in contrast with *virgo*, 24:4; Loc. 1:88.

muliebria, V. ibid.; Gk. *γυναίκια*; =*menstrua;* 18:11.

mundus, V. *simplex;* Gk. *καθαρός*; morally clean; 20:6; Eccles. Latin.

midus, V. *mansiuncula;* Gk. *νοσσία*; a room; 6:14.

nisi, Gk. *εἰ μήν* verily; 22:17; evidently a confusion on the part of the translator with *εἰ μή*, as the meaning here required is verily.

operari, V. ibid., except in 29:27, where *servire* is found; Gk. *ἐργάζειν*, to work, to cultivate; used transitively in the Scriptures. Cf. 2:5; 4:12; 3:23; 29:27.

obaudire, V. *obedire;* Gk. *ὑπακούειν*; to obey, 22:16 notes; 22:18; 26:5. Post-classical for *obedire;* occurs in Apul., Tertul., Vulg., etc.

omnis, V. ibid.; Gk. *πᾶς*; =*ullus* in a negative sentence; a Hebraism; 4:15. Cf. Thielmann, Archiv, VIII, p. 504.

ornatus, see under *compositio.*

os, Gk. *στόμα*; edge, i.e., the edge of a sword; 34:26. Used in the Vulg. with similar meaning.

ostendere, Gk. *καταδεικνύναι*; 4:21; another case of an incorrect rendering of the Gk. The Gk. verb here means to invent and teach. *Ostendere* is not capable of the former meaning. 50:15, V. *facere;* Gk. *ἐνδεικνύναι*; cf. Loc. 1:211: *Ostendimus enim dictum est pro eo quod est fecimus.*

pabulum, V. *herba;* Gk. *χόρτος*; a herb or plant, 1:29.

panis, V. ibid.; Gk. *ἄρτος*; usually in the plural, meaning "food," 21:14; 43:16; 43:32; 47:16; Eccles. Latin.

pecuarius, V. *pastor;* Gk. *κτηνοτρόφος*; a keeper of cattle; 4:20; cf. Varro, R.R. 4:2; Cicero, Deiot. 9.

pater, V. ibid.; Gk. *πατήρ*; uncle, grandfather, etc.; 28:4; 29:12; 31:42, etc.; cf. Loc. 1:102: *Isaac dicit filio suo de avo eius patre suo.* Cf. ibid. 118.

pes, V. *introitus;* Gk. *πούς*; 30:30; *in pede meo*=at my coming, by my presence; a Hebraism.

plantare, V. ibid.; Gk. *φυτεύειν*; to plant; 2:8; rare; found in Pliny, Palladius, and common in the Vulg.

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pluere, V. ibid.; Gk. *βρέχειν*; used with a personal subject *dominus*, 2:5; 19:24.

posse, Gk. *δύνασθαι*; 32:25; *posse ad eum*=to prevail against him; Vulg. has *superare*.

ponere, V. ibid.; Gk. *τιθέναι*; =*facere*, 17:6.

primogenitus, V. ibid.; Gk. *πρωτοτόκος*; as a substantive, first born, 27:19; also in Pliny; in 25:31 the form *primogenita*, birthright, occurs; V. ibid.; Gk. *πρωτοτοκεῖα*; a rare usage.

proximus, V. ibid.; Gk. *πλησίον*; as a substantive, a neighbor; 11:3, 7; cf. Val. Max. 6:9; Quint. Decl. 259.

puella, V. *ancilla;* Gk. *παιδίσκη*; a maid servant; 32:5; cf. *puer*.

puer, V. *servus*, *puer; famulus;* Gk. *παῖς*; almost universally used instead of *servus*; cf. 9:26; 18:17; 19:2, 19; 24:9; 32:5, etc.; a classical usage. *Servus* occurs in 44:9; *famulus* in 9:25.

purus, Gk. *καθαρός*; *purus a iuramento*, 24:8=free from an oath; cf. *innocens*.

pusillus, V. *parvus;* Gk. *μικρός*; 47:9; cf. Loc. 1:195: *Pusillis pro paucis positum est.*

querella, sine querella, V. *perfectus;* Gk. *ἄμεμπτος*; without fault; 17:1; cf. Vulg. Sap. 18:21; Luc. 1:6.

quinquipliciter, Gk. *πενταπλασίως*; fivefold; 43:34; Also in Ambr. de Ioseph 10.

quinta, V. *quinta pars;* Gk. *ἀποπεμπτοῦν*; 47:26; a Hebraism, the feminine form, *quintas* used substantively instead of the neuter, unless *partes* is to be supplied. See Rönsch, p. 452.

recogitare, V. *poenitere;* Gk. *διανοεῖν*; 6:6; a rare word, but is found in Plaut., Cicero, and Colum. Frequent in Vulg. The meaning here seems to be "to regret."

redire, V. *vadere;* Gk. *ἐπιστρέφειν*; to turn, to go; 24:49.

renuntiare, V. *indicare;* Gk. *ἀπαγγέλλειν*; 24:49; in the general meaning of "announce," "declare"; rare and mostly ante-classical.

reptile, V. ibid.; Gk. *ἑρπετόν*; a reptile; 1:20; 1:30; occurs as an adjective in Sidon. Ep. 8:2; as a substantive in Ambr. and Vulg.

respicere, V. *iudicare;* Gk. *ἐφορᾶν*; to decide, to choose; 31:49; the Gk. verb has such derived meaning, but *respicere* does not have such a meaning, at least not in Class. Lat.

salivus, Gk. *σπόριμος*; that which is sown; 1:29 notes; very rare; found in Varro, Pliny, etc.

scala, V. ibid.; Gk. *κλῖμαξ* in the singular=ladder; 28:12. According to the grammarians its use with that meaning was confined to the

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plural. Used in the singular in Cels. 8:15; Gai. Dig. 46:2, 56; and Curiosa Urb. Reg. XLII.

saeculum, V. ibid.; Gk. αἰών; *in saeculum*=to all eternity, 13:15; occurs frequently in Eccles. Lat.; 6:4, *a saeculo*=from of old.

scire, Gk. γιγνώσκειν; 22:12, *scivi*=*cognovi*, I have learned, I know; 38:26 used euphemistically of sexual intercourse.

secundo, V. ibid.; Gk. δεύτερον; 22:15; =*iterum;* also in Eutrop., Lactant., and Auct. B. Alex.

sedere, V. *manere;* Gk. καθῆσθαι; =*habitare*, 19:30; cf. Sil. 3:560; Flor. 2:11.

seducere, V. *decipere;* Gk. ἀπατᾶν; to lead astray; 3:13; Eccles. Lat.

semen, V. ibid.; Gk. σπέρμα; posterity; 12:7; 13:15, 16, etc.; frequent in Eccles. Lat. also in Ovid and Seneca.

seminalis, Gk. σπόριμος; good for seed; 1:29; rare and late. Used by Colum. with different meaning.

septima, V. *hebdomada;* Gk. ἑβδομα; a week; 29:27.

sinistra, V. ibid.; Gk. ἀριστερά; 24:49; cf. Loc. 1:90; *per sinistram adversitatem significavit.*

spartum, V. *filum;* Gk. σπαρτίον; 14:23, cf. Loc. 1:48: *Fefellit interpretes quod graecus habet* σπαρτίον, *quod latine filum intelligitis, et ista Scripturarum locutio.*

soror, V. ibid.; Gk. ἀδελφή; 24:60; see under *filius*, and *pater.*

statuere, V. *complere;* Gk. ἱστάναι; *statuere iuramentum*=to fulfil an oath; 26:3.

superferre, V. *ferre;* Gk. ἐπιφέρειν; 1:2; cf. De Gen. ad lit. 1:18; *Nam et illud, quod per graecam et latinam linguam, dictum est de spiritu Dei, quod superferebatur super aquas, secundum Syrae linguae intellectum, quae vicina est Hebraeae, nam hoc a quodam docto Christiano Syro fertur expositum, non superferebatur, sed fovebat potius intelligi perhibetur*, etc.

suscipere, V. *propitiare;* Gk. προσδέχεσθαι; =*accipere*, 32:20.

suscitatio, V. *substantia;* Gk. ἀνάστημα; 7:4, 23. Cf. Loc. 1:21; *Notandum locutionis esse pro eo, ac si diceret: conditionem vel creaturam carnis.*

tantus, Gk. μόνος; 3:11=*solus*, alone.

terra, V. *pulvis;* Gk. γῆ; dust; 3:19; 18:27.

testamentum, V. *foedus;* Gk. διαθήκη; 9:12, etc.; cf. Loc. 1:68: *Amat Scriptura testamenti nomine pactum appellare;* ibid. 97: *Amant Scripturae pro pacto ponere testamentum, id est* διαθήκην.

tignum, V. *culmen;* Gk. δοκός; trop. a roof, a house; 19:8.

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turbari, V. *aegrotare;* Gk. ἐνοχλεῖν; to be sick; 48:1.

venatio, V. *venatus;* Gk. θήρα; 27:3, 7, 25, the game taken in the hunt. Cf. Livy, 33:49.

venditio, V. *alimentum, triticum;* Gk. σῖτος; abstract for concrete; means "grain," 42:1, 2.

verbum, Gk. ῥῆμα; =*res;* 19:21, 22; 22:16; 24:9; cf. Forcellini sub voce vi: *Apud Script. Eccles. praeeunte Vulg. Inter. verbum saepissime occurrit pro re quacumque, sive perfecta ut plurimum, sive perficienda*, etc. In 22:16 Vulg. has *res*, elsewhere a different construction. In 19:22 the LXX has πρᾶγμα.

vernaculus, V. ibid.; Gk. οἰκογενής; =*verna*, 17:12; rare as a substantive.

vespere, V. ibid.; Gk. ἑσπέρα; 1:5 notes; in the phrase *factum est vespere factum est mane*, the *vespere* may be interpreted as an indeclinable noun like *mane*.

vivus, Gk. ζῶν; 21:19: *aqua viva*, living water, i.e., running water.

volatile, V. ibid.; Gk. πετεινόν; as a substantive, a bird, 1:20, 28, 30. Also occurs in Chalcid. Com. in Tim. Plat. Vulg. in 1:30 has *volucer*.

IV. Syntax

A. Prepositions and Prepositional Phrases[1]

1. Uses of Prepositions with Substantives

In the study of the prepositions the three following points are to be noted: first, the extension in the meaning of certain prepositions; second, the encroachment of some of the prepositions upon the uses of the others, ultimately resulting in the disappearance of the latter in the Romance languages; and third, the use of prepositional phrases for case constructions. Two forces operated to produce these changes, the influence of the colloquial speech, and of the Greek original, the latter of which seems to have been the dominant factor in bringing about the first and third conditions noted above. Many uses of the prepositions that at first thought might seem to be due to the influence of the colloquial speech are found upon closer observation to be literal renderings of the Greek text. Similarly the extension of the meaning of the prepositions can often be traced to the Greek. A Greek and a Latin preposition express some relations in common, but the Greek has some phases of meaning not possessed by the Latin; yet the translator, evidently ignorant of this fact, seems to consider the two as entirely

[1] Cf. Rönsch, p. 389.

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synonymous, and almost uniformly renders the one by the other, giving to the Latin preposition a shade of meaning entirely foreign to correct usage.

In the use of prepositional phrases for case constructions there is not much departure from the text of the LXX, but the Latin shows some extension, probably due to colloquial influence. These changes will be discussed at greater length in connection with the treatment of the individual prepositions.

A majority of the uses that are to be noted can be paralleled in classical Latin, and it is not the peculiarity of the usage, but its multiplication, that is worthy of attention.

a, ab, abs

"*A*" shows few departures from the classical norm, although it has made some inroads upon *ex*. In 53 of the 60 phrases in which it occurs, *a* is a translation of the Gk. ἀπό; three times of παρά where the Greek preposition used with the name of a person means "from the side of"; cf. 19:24; 23:6; 33:19; twice of ἐκ; cf. 6:16; 8:21 (but in 6:16 the phrase *a latere* is rendered *ex transverso* in another version); of ὑπέρ in 49:12 and of ἐπί in 4:11, and here some MSS read ἀπὸ τῆς γῆς instead of ἐπὶ τῆς γῆς.

In 7:8 a Part. Gen. or *ex* with the Abl. would be more regular after *duo*.

A peculiar idiom with *a* occurs frequently, as in 3:2, *a fructu ligni*, where the classical expression would probably be *fructum ligni*, or *aliquid fructus*. Similar constructions occur in 2:16; 2:17; 3:1, 11, 12, etc.

A-phrase for an appositive: *Deleam hominem quem feci, ab homine usque ad pecus*, etc., 6:7, where one might expect *et homines et pecus*. Cf. 7:23.

"*A*" with Abl. expressing comparison:[1] *Maledictus tu ab omni pecore et omni genere bestiarum*, 3:14, meaning "accursed art thou above every other animal," etc.; cf. 49:12, *Fulvi oculi eius a vino et dentes candidiores lacte*. This passage admits of two interpretations. The phrase *a vino* may be taken as an Abl. of Cause, but as the Greek Preposition is ὑπέρ, in excess of, and as the last phrase has the comparative *candidiores*, natural rhetorical balance would make it more probable that the preposition *a* here has the comparative force. In 32:10 the *a* phrase again is uncertain, but a causal interpretation seems preferable, although a comparative force may be read into the passage.

[1] Cf. Rönsch, p. 452; Wölfflin, *Archiv*, VIII, p. 262.

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Other departures from classical usage are found in 27:39, *a fertilitate terrae habitatio tua et a rore caeli desuper;* and in the phrase *a facie*, meaning away from, a Hebraism; cf. 3:8; 4:14; 6:7; 35:1.

ad[1]

The extension in the use of *ad* is more marked, and this preposition has begun to take on those uses which are further developed in the Romance languages. Most of the constructions here observed can be paralleled in classical Latin, but the multiplication of their usage is a colloquialism. In 54 cases *ad* is a translation of the Greek πρός; in 8 of εἰς; in 6 of ἐπί; in 4 of κατά; in 2 of ἐν, and 6 times *usque ad* is the equivalent of the Greek ἕως. A colloquial development is the frequent use of *ad* for the Dat. case, especially to express the relation of the Ind. Obj. In this use the Greek is not the basis of the construction, as in many instances the Gk. Dat. is rendered by *ad* with the Acc.

Unusual or rare meanings of *ad:* *Ad*, Gk. κατά=according to, 1:26, 27; 5:1; a classical usage. *Ad=adversus*, 32:25: *non potest ad eum.* *Ad* is used to express place where, 3:8, De Gen. con. Man.; 14:13, Gk. ἐν; 18:1, Gk. πρός with the Dat.=Lat. *ad ilicem;* 18:1, *ad ostium*, Gk. ἐπί with Gen.

Ad-phrase for Case Construction. The *ad*-phrase in classical Latin often is used instead of the Dat. of Purpose, but in our text it is used almost to the complete exclusion of the case construction. The *in*-phrase is also used with the same force, in fact, *in* with the Acc. and *ad* are almost synonymous. Bayard, op. cit., p. 138, notes in St. Cyprian a frequent use of *ad* with substantives, verbal and non-verbal, with the force of a gerund. The same usage is found here; cf. *ad escam*, 2:9; *ad aspectum*, 2:9; and 3:6 where one version has the same expression, and the other has *ad* with the gerund. Other examples are numerous.

Ad with verbs of saying: A very common construction which in some cases goes back to the Gk. original, and in others represents the Gk. Dat. Examples of the latter are found in 3:1, 2, De Gen. con. Man.; 4:6; 12:1; 17:15; 18:33; 31:31; 47:5, 8; 50:6. There are 17 cases of *ad* with verbs of saying, where the LXX has a preposition also. The Dat. is also frequently found as Ind. Obj.

Ad with the Acc. for Ind. Obj. with other than verbs of saying occurs in 2:24; 17:19; 17:21; 24:49.

Compound verbs that may take a Dat. are almost invariably followed by the preposition. Cf. 2:24 notes; 8:9; 8:21; 25:17; 49:11,

[1] Thielmann, *Archiv*, VIII, p. 262; Stolz and Schmalz, *Lat. Gram.*, p. 261.

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32. In 49:11 we find both the Dat. and the *ad*-phrase, *alligans ad vitem et cilicio.*

Other peculiar uses are found in 3:16, *ad virum tuum conversio tua.* Cf. 4:7. In 31:2, *et ecce non erat ad eum sicut hesterna,* etc., note also the Hebraisms *ad faciem=ad,* 33:18; *facie ad faciem,* 32:30, meaning face to face. In 17:21 the phrase *ad annum sequentem* is an equivalent to an Abl. of Time: the LXX has ἐν.

There remain to be considered two uses of *ad* apparently with the Gen. In 7:23 the text reads, *et deleta est omnis suscitatio, ab homine usque ad pecudem et repentium et volatilium.* The Genitives may be explained as appositional, but such explanation is hardly consistent with the logical meaning of the passage. The LXX reads ἕως κτήνους καὶ ἑρπετῶν, etc. The translator evidently with inadequate understanding of the Gk., either considered the word κτήνους as an Acc. form, and so rendered it by the Lat. Acc., and then translated the two nouns following by the Gen., retaining the case of the Gk.; or rightly understanding the first phrase, rendered it by *usque ad pecudem,* but carelessly overlooked the fact that the Genitives following were in the same construction, and mistranslated them. In 43:34 we read, *magnificata facta est autem pars Beniamin prae partibus omnium quinquipliciter ad illorum.* The explanation of *ad illorum* probably lies in an ellipsis of *partes.* The LXX here reads πρὸς τὰς ἐκείνων, which the translator has rendered literally, *ad* meaning "in comparison with."

ante

Ante occurs 11 times; 8 times where the Gk. has ἐνάντιον; 3 times where the Gk. is ἐμπρόσθεν; and once where the Lat. reads *apposuit ante illos,* the Gk. has the Dat. Its use for the Gk. ἐνάντιον, in the sight of, is derived from the Hebrew and Hellenistic Gk., and is peculiar to Eccles. Latin. Cf. 13:9; 18:3; 18:22; 19:13, etc.

apud

Apud occurs but once, in 29:27, in the phrase *apud me,* where the LXX has παρά.

circa

Circa is used 3 times, all with the Acc.; in 15:12 with reference to time, Gk. περί; in 35:5 Gk. κύκλῳ, and 39:6, Gk. κατά, with reference to space. In 39:6 *circa* might be interpreted as meaning in regard to.

contra

Contra occurs 7 times, four times with its regular meaning, opposite to, Gk. κατέναντι, ἀπέναντι, 2:14; 3:24; 21:16 twice. In 10:9 it is the

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equivalent of *coram*, Gk. ἐνάντιον, and in 15:10 *contra faciem*, Gk. ἀντι πρόσωπα, means "opposite," a Hebraism.

coram

Coram is found in 11:28; 16:5, with the Abl. In Loc. 1:30 we find the following comment: *Incertum est utrum possit accipi coram Domino Deo, quia sic solet intelligi, quod graece dicitur* ἐνάντιον.

cum

There are 48 examples of the use of *cum*, in all but two of which the LXX has μετά. In one of these two, 46:8, the *cum*-phrase is not found in the LXX; and in 46:27 *cum quibus*, etc., represents a participle in the Gk.

Cum is used almost exclusively to express Accompaniment. A few modal uses occur: *cum pace*, 15:15; *cum dolo*, 27:35; *cum tristitia*, 42:38; 44:29.

The *cum*-phrase is used for a Dat. in 3:12: *Mulier quam dedisti mecum;* cf. 23:4, *Peregrinus et advena sum ego vobiscum;* and 26:29, *Ne facias nobiscum malum;* also 28:15. In 35:2 *cum* is the equivalent of *inter*, "*Tollite deos alienos qui sunt vobiscum.*" Note the usage in 32:28 which seems to have no parallel in classical Lat., *Quia valuisti cum Deo, et cum hominibus potens es.*

de[1]

De had already begun to make inroads upon *ab* and *ex*, and especially upon the latter, and more than any other preposition shows the colloquial influence. Most of the constructions with *de* have their prototypes in the classical period, and the multiplication of the examples is again the thing to be noted. *De* occurs more frequently than *ab* or *ex*, being found 67 times, 42 times as a translation of ἐκ, 15 times of ἀπό, and 4 times of περί. In 2:21 and 3:22 the LXX has the Gen. case without any preposition, and in 24:5 the phrase *de qua* represents the Gk. adverb ὅθεν. In some cases the phrase is not found in the LXX, as in 32:11.

De for *ex:* After verbs compounded with *ex*, *de* almost invariably is used. Cf. 2:9, 10; 10:11; 11:31; 12:1; 15:4, 7; 19:12, 29; 24:5; 32:11; 46:26.

De-phrase for Genitive case: The use of a *de*-phrase instead of a Part. Gen. is very common. In many cases the *de*-phrase is not dependent upon any noun, but is used absolutely, as the cases already noted under *a* and *ab*. Cf. *de ligno manducabitis*, 2:17; also 3:3; 3:6; 3:17,

[1] Cf. Bayard, *op. cit.*, p. 150; Bonnet, *Le Latin de Grégoire de Tours*, p. 607.

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22; 14:23; 17:12; 24:10; 27:25, 28. In 2:21, 23; 24:10; 28:2, the phrase is dependent upon a noun.

De-phrase for Gen. of Material. Cf. *de terra*, 2:19; *de limo*, 2:7, De Gen. con. Man.

In some cases *de* has the force of *a* or *ex*. Cf. *De ventre separabuntur*, 25:23; *solveris iugum de collo tuo*, 27:40; *liberavit de*, 37:21.

ex

Ex is still found, but as before stated is overshadowed by *de* and *a*. It occurs 22 times, 17 times where the Gk. has ἐκ, 4 times where the Gk. has ἀπό; and once where the Gk. has the Gen. The distinction in meaning between *a* and *de* and *ex* has practically disappeared, as is evidenced in 2:16, 17: *Ab omni ligno quod est in paradiso escae edes; de ligno autem cognoscendi bonum et malum, non manducabilis de illo.* Cf. also 3:3, *Non edetis ex eo.* The three prepositions in these examples all express the same relation. *Ex* is relatively more frequently used in chaps. 1–3, De Gen. con. Man., than in De Gen. ad lit.

The uses of *ex* are in accordance with the classical idiom except in such phrases as 3:3 cited above, which are similar to the uses of *a* and *de* already discussed. This use of *ex* is common in De Gen. con. Man. Cf. 2:16; 3:2, 5, 17.

An *ex*-phrase instead of a Part. Gen. is found in 2:11; 3:22; 28:1; 42:16.

in

This preposition is the one that is most used, but it shows very little departure from the classical usage.

A. WITH THE ACCUSATIVE

In with the Acc. occurs 110 times; in 88 of these cases the LXX has εἰς, in 12 ἐπί, in 4 *usque in* represents the Gk. ἕως, in one *in locum* for Gk. ἀντί. In the three remaining phrases the Gk. has a case construction.

The use of *in* to express purpose is very common; cf. 1:14; 1:15, 16, 18, 30; 2:9 notes; 3:6; 17:8, 19; 22:2, etc. In 1:14, 18 the Gk. has the Inf. expressing purpose; elsewhere the Lat. phrase is a literal rendering of the Gk. In 47:29 we find *in me* equivalent to the Dat. of Ind. Obj.; cf. 19:8, 19; 24:28; 50:4. Other uses of the *in*-phrase instead of a case construction are the following: *Nidos facies in arcam*, 6:24; cf. Loc. 1:15; *Cum latina locutio sit non "in arcam," nec "in arca," habent sed: "Nidos facies arcam," quod intelligitur, ut ipsa arca*

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nidi essent. Cf. also 25:20, *Accepit Rebeccam filiam Batuel Syri de Mesopotamia, sororem Laban Syri, sibi in uxorem;* cf. Loc. 1:93: *Cum posset dici tantummodo "uxorem," aut "uxorem sibi."* Cf. 43:18.

With *facere* and *dare* and *esse*, etc., *in* with the Acc. is used in a construction that comes from the Hebrew through the LXX. Cf. 12:2: *Faciam te in magnam gentem.* Other cases with *facere* are 2:7; 21:13, 18; 32:10; with *esse*, 17:16; 24:60; 28:3; 48:19; with *dare* 17:20;[1] and with *ponere* 17:6. Another Hebraism is the use of *in faciem* in 11:4; 18:16; 19:1, etc.

Other uses to be noted are *in finem*, 46:4, meaning finally; *in lapidem = pro lapidem*, 11:3; cf. notes to this verse; *perambula terram in longitudinem eius*, etc., 13:17; another version has *in* with the Abl. In 17:7, 9, 10, 12, etc., the Abl. in the phrases *in generationes* and *in progenies* would seem more idiomatic than the Acc.

B. WITH THE ABLATIVE

In with the Abl. occurs 183 times; 144 times for the Gk. ἐν; 15 for εἰς; 10 for ἐπί; once for μετά; 12 times where the Gk. has case constructions or an adverb, e.g. οὗ = *in quo*, 13:14; ἐκεῖ = *in die illa*, 15:18; and 6 times the phrase *in conspectu* is the rendition of ἐνάντιον.

The following incorrect uses with the Abl. occur: 1:15 as found in De Gen. imp. lib. has *in* with the Abl. where the phrase expresses purpose or end, while in De Gen. con. Man. and De Gen. ad lit. the Acc. occurs. In 19:1 notes, the phrase *in Sodomis* expresses the end of motion; cf. *in Sodoma* of the other version. Note also 48:19, *Semen eius erit in multitudine gentium;* but another version reads *in multitudinem;* 40:30, *Dabis calicem Pharaoni in manu eius;* 13:17, *Perambula terram in longitudinem eius et in latitudinem.* Another version has here *in* with the Abl. These last three cases may be due to the failure of a scribe to write the correct case form at a period when the final *m* was no longer pronounced. No such explanation would account for the other cases.

The phrase *in medio*, Gk. ἐν μέσῳ, occurs in 1:6; 2:9; 3:3, 8. It is followed by the Gen. in every instance except in 2:9. Cf. 3:15 notes, where *in medio* occurs, but the LXX has ἀνὰ μέσον.

In phrase for Case Construction, *in* is frequently used with the Abl. to express the point of time. Cf. *in die sexto*, 2:2; also 2:3; 6:4; 8:4, 5; 10:25; 14:1; 17:21; 21:22, etc. Instrumental uses are found in 3:17; 4:17; 6:5; 27:40; 30:27, 30; 32:10, 20; 34:26; 48:6; 49:11. In 20:6 *in mundo corde* is equivalent to an Abl. of manner; and in 19:16

[1] See Thielmann, *Archiv*, VIII, p. 504, for the use with *dare*.

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in eo quod expresses cause. The usages just cited are in almost every instance literal renderings of the LXX. A few exceptions are *in diebus*, 18:11, where the Gk. has the Gen. case; and 30:27; 35:14; 42:34.

In is sometimes equivalent to *inter*. Cf. Loc. 1:127: *In hoc similes erimus vobis et habitabimus in vobis, id est inter vos.* Cf. 34:15; 23:6; 24:3.

inter

Inter is found 28 times, in all but one as a translation of ἀνὰ μέσον. In 24:37 *inter* means among, where the LXX has ἐν. In 9:12; 10:12; 13:7 ἀνὰ μέσον is rendered *inter medium*, which phrase is followed by the Gen. except in 9:12, where we find *inter medium meum et vestrum*. Cf. Enarr. in Ps. 67:19: *Quod habent latini codices "inter me et vos" vel "inter me et omnem animam vivam," et si qua ibi talia dicuntur "inter medium meum et vestrum," invenitur in graeco, quod est* ἀνὰ μέσον. Similarly in 1:14 notes, ἀνὰ μέσον is rendered *inter medium*.

iuxta

Iuxta is found 3 times. In 19:1; 22:17 for the Gk. παρά; in 46:28 for κατά. In every case the meaning is near.

per

Per is found but six times, in four of which it is used in oaths or asseverations. Cf. 22:16; 31:54; Gk. κατά; 24:3 notes, where the Gk. has no preposition; and in 42:16 Gk. νή. In 15:17 *per* means among, Gk. ἀνὰ μέσον; and in 28:12, *per* is used to express Means, Gk. ἐπί.

post[1]

Post shows no marked departure from classical usage. In 15 cases it means after, Gk. μετά, and in two it means behind, Gk. ὀπίσω. Bonnet cites frequent uses of *post* in Gregory after verbs of pursuit. One such example is found in 35:5: *et non consecuti post filios*. The adverb *postea* rarely occurs, but is replaced by such expressions as *post illud*, 6:4; *post haec*, 15:14; *postea* occurs in 18:5.

prae

Prae occurs twice: in 32:12, Gk. ἀπό=on account of; 43:34, Gk. πρός, meaning in comparison with.

praeter

Praeter uniformly means except, besides; cf. 26:1; 39:6; 47:22; 17:12 notes. LXX has χώρις, πλήν.

[1] Cf. Bonnet, *op. cit.*, pp. 591 ff.; Thielmann, *Archiv*, VIII, p. 504.

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pro

Pro regularly means in return for, because of, Gk. ἀντί, except in 29:20 where the LXX has περί. It is found 7 times, 4:25; 22:13; 26:5; 29:20, 27; 30:16; 47:16. Cf. also 11:3 notes, where the meaning is instead of, and 22:16 notes.

propter

Propter with its regular force, on account of, occurs 10 times, Gk. ἕνεκεν, διά. *Ob* is nowhere found.

secundum

Secundum is the regular translation of κατά, and as such acquires new meanings. It regularly means according to. In 1:20 De Gen. ad lit. *secundum=sub*. In 2:8 notes *secundum* is the equivalent of *ad*, near to. Cf. Loc. 1:5: *Plantavit Deus paradisum secundum orientem quod latini habent ad orientem.*

secus

Secus occurs but once, 22:17 notes, where the meaning is along, near to.

sine

Sine is found in 17:1, where the Gk. ἄμεμπτος is translated *sine querella*, and in 25:27 notes, where *sine dolo* is the rendering of ἄπλαστος. In 41:44 *sine* represents ἀνεύ of the LXX.

sub

Sub, Gk. ὑπό, ὑποκάτω, and in 28:18 Gk. πρός, occurs 8 times with the Abl. and 3 times with the Acc., with no appreciable distinction of meaning. Cf. 28:18, *supposuit sub caput*, and 47:29, *subice sub femore*. It expresses place in 1:7, 9; 18:4; 19:8; 21:15; 24:2, 9; 28:18; 47:29; and condition in 41:35.

super

Super is found 63 times, being used only with the Acc., and usually with the meaning above, Gk. ἐπάνω, or upon, Gk. ἐπί; but in 28:12 it represents the Gk. ἐν. The phrase *super terram* occurs 32 times, and its equivalent, *super faciem terrae*, a Hebraism, occurs three times, 7:23; 11:8, 9.

Super=de, 6:5; 19:21, a use that is common in early Latin and also in Late Latin with the Abl., but not with the Acc. In 24:13, 43; 41:1, *super* is the equivalent of *ad*, meaning near; and in 4:8; 34:30 it has the meaning against. ꝟI 27:13; 37:27, *super* is in a transitional state

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between the meaning against and upon. These last-mentioned uses are probably due to the influence of the Greek ἐπί, the Latin preposition by analogy assuming some of the meanings peculiar to the Greek. So also verbs compounded with *in* are followed by *super*, where the classical usage would be either *in* or the Dat. Cf. 2:21 notes; 7:4; 22:12; 28:13; 35:14. In 15:12 the Latin has *super* where the Gk. has the Dat. case instead of the ἐπί phrase, as in the preceding examples, although some of the MSS of the LXX read ἐπί with the Acc. In 32:11 *super* means in addition to.

Besides the uses of a *super*-phrase where the LXX has a case construction, that have already been mentioned, the phrase *super terram* is sometimes a translation of the Gk. Gen. Cf. 1:4; 3:14. In 8:21 it is a translation of the Gk. Acc.

A peculiar use of *super* is found in the phrase *adorare super terram*, 18:2; 37:10, which seems to mean to bow toward the earth. Cf. 47:31, *adoravit super caput virgae eius*.

supra

Supra occurs in 1:7 as found in De Gen. imp. lib. It means above, Gk. ἐπάνω. In 15:11; 28:13 notes; 28:14 Gk. ἐπί, it means upon.

trans

Trans occurs but once, 50:10, Gk. πέραν, meaning across.

2. PREPOSITIONS WITH ADVERBS. COMPOUND PREPOSITIONAL PHRASES

Ab ante, 3:8, De Gen. con. Man.;[1] *de supra*, 23:3; *in obviam*, 18:2; 19:1; cf. also *desuper* 27:39.

B. SYNTAX OF THE NOUN

NOMINATIVE

The Nom. is used for the Voc. in 32:9.

GENITIVE

1. Gen. with Nouns: The influence of the Hebrew is shown more here than in any other case construction. Identical Gen. and Explanatory Gen. are common.[2] Cf. *herbam pabuli*, 1:12, and *in firmamento caeli*, 1:14, 15, 17, 20; *reptilia animarum vivarum*, 1:20; *omne animal reptilium*, 1:21; *scientiae dinoscendi*, 2:9; *malleator aerarius aeramenti*,

[1] Cf. Wölfflin, *Archiv*, I, pp. 339–441, where it is stated that this is the first occurrence of *ab ante* in literature.

[2] Cf. Bayard, *op. cit.*, p. 210; Thielmann, *Archiv*, VIII, p. 503; Stolz und Schmalz, *op. cit.*, p. 235.

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4:22; *possessionem monumenti*, 23:4, etc. In 14:23 the so-called "family genitive" is found with ellipsis of *filius*.[1] Cf. Loc. 1:47: *Et multae sunt tales locutiones scripturarum, ubi filius tacetur et intelligitur.* An extension of the Descriptive Gen., expressing time, is seen in such phrases as, *Sem filius centum annorum*, 11:10; cf. 11:12, 26; 12:4; 16:16; 17:1, 24, etc. This construction probably originated in the colloquial speech, due to Gk. influence there exerted.[2] It is of early origin, as is evidenced by *CIL*, 1011, where in an epitaph of a liberated Gk. slave we read, *Septem me naatam annorum gremio ipse recepit.* This is very significant, showing both the Gk. and the colloquial origin of the construction.

2. Genitive with Verbs: *Dominari* is regularly construed with the Gen.; cf. 1:26, 28; 3:16; 4:7; 9:1; so also *principari*, 1:28; and *commemorari*, 42:9. The influence of the Gk. is here operative.

3. Other uses of the Genitive: The Gen. of Comparison, another Grecism, occurs in 3:1, De Gen. con. Man.[3] Other peculiar uses that have no parallels in Latin idiom but are literal translations of the Gk. are the following: *Praecedam thronum tui*, 41:40. Cf. Loc. 1:162: *Sed "praecedam tui," tui usitata est apud Graecos locutio, apud nos autem dicitur "praecedam te,"* etc.; and 31:7: *Mutavit mercedem meam agnorum decem.* Cf. 31:41 where the Abl. is used.

DATIVE

The prepositional phrases have encroached upon the use of the Dat. case as Ind. Obj., and to express purpose; but the Dat. frequently occurs in these relations.

The Dat. of Reference is sometimes used for a Poss. Gen., even when the LXX has the Gen.; cf. 1:29, 30; 3:5, 15, etc., and especially 47:20. Loc. 1:199: *et facta est terra Pharaoni, non ait Pharaonis. Amat sic loqui scriptura.* The Dat. is used after *servus* and *famulus* instead of the Gen. in 9:25, and 9:25 notes; but in 27:37, 40 the Gen. occurs.

The Dat. is used with some compound verbs with which it does not occur in classical Latin. Cf. *constituere*, 18:19; *adorare*, 24:26; cf. Loc. 1:82: *Adoravit Domino: quod nobis usitatum est dicere adoravit Dominum;*[4] but the Acc. is found with the same verb, 23:7; *obaudire*,

[1] Cf. Gildersleeve, *Lat. Gram.*, p. 362, note 1.

[2] For this use of the Gen. see Stolz und Schmalz, *op. cit.*, pp. 237, 253.

[3] Cf. Sittl, *op. cit.*, p. 114; *Archiv*, VII, p. 115; Stolz und Schmalz, *op. cit.*, p. 253.

[4] Cf. Rönsch, p. 439.

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which is regularly construed with the Dat. (cf. 22:18) takes the Acc. in 26:5.

In 24:32 the Dat. *pedibus* is easily explained, if the passage be compared with the LXX, which reads: "He gave them water for their feet," etc.

ACCUSATIVE

The following examples of the Etymological Acc. or Cognate Acc., a construction common to all periods of the language, occur: *nominare nomen*, 4:25, 26; *cognominare nomen*, 5:2; 22:14; *odorari odorem*, 27:27; *venari venationem*, 27:3, 33; *plangere planctum*, 50:10. All but 4:26 and 22:14 have their origin in the Greek. In 17:11; 14:24, the Acc. occurs with the Passive voice of the verb *circumcidere;* e.g., *circumcidi carnem*, a construction that goes back to the Hebrew. Cf. Loc. 1:58: *Non dixit: carne aut in carne.*

Note also the double Acc. with *dare:* 16:3; 30:4; the Acc. regularly with *benedicere;* and the Acc. without *per* in an oath; cf. 24:3; Loc. 1:75: *Graeci non habent "per" sed adiurabo te Dominum Deum caeli.* All of the above are literal renderings of the Greek.

ABLATIVE

There are few new or striking constructions of the Abl. Duration of time is frequently expressed by the Abl., but more often by the Acc. The Abl. construction occurs in 3:14 De Gen. con. Man.; 15:13; 29:20; 50:10; the Acc. in 3:14 De Gen. ad lit. 5:6; 7:4, 24; 29:27, 30; 50:22.

A use of the Abl. that has its origin in a Hebrew idiom is the following: *morte moriemini*, 2:17; 3:4, meaning literally "thou shalt die with a death," i.e., an emphatic method of expression meaning "thou shalt surely die." Cf. *circumcisione circumcidetur*, 17:13; and *redditione reddet*, 50:15; and see under *esca*, p. 95.

The Abl. Absolute is studiously avoided, occurring but twice: 25:6; 38:14; in the former the LXX has the Gen. Abs.

C. SYNTAX OF THE ADJECTIVE

The substantive use of the Adjective, common to all periods of the language, is extensively employed. Some of the more striking examples will be cited. Such of these as are starred have been discussed at greater length under Vocabulary, pp. 92 ff.: **arida*, 1:9, 10; 7:22; **reptile*, 1:20, 24, etc.; *volatile*, 1:20, 21, 26, etc.; *viride*, 2:5; **campestre*, 3:7; *maligna*, 6:5; 8:21; *repens*, 6:7; *media*, 15:17; *masculinum*, 17:10;

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**vernaculus*, 17:12; **empticius*, 17:12; **septima*, 29:27; **primogenita*, 25:31; **quintae*, 47:26; **cognoscibile*, 2:9, notes, etc.

Similarly there is a free use of participles as substantives, after the model of the Greek. Cf. *dividens*, 1:6 De Gen. ad lit.; *dominatus*, *comparatus*, 17:12 notes; *omnium viventium*, 3:20; *benedicentes* and *maledicentes*, 12:3 etc.

Unus, Gk. εἷς, in 21:15; 22:13 has not the force of the numeral, but of the indefinite article.

D. SYNTAX OF THE PRONOUN[1]

The personal and possessive pronouns are used as in the classical period, but much more frequently. They are often superfluous and entirely unnecessary as far as the clearness of the passage is concerned. Augustine himself had this feeling as is shown by his remarks in Loc. 1:24, 29, 109.

is[2]

Is is used more often than any other pronoun, 194 uses being noted, in 85 of which it is used in the Gen. case, as the possessive of the third person. In all the other instances it is used as a personal pronoun, and never as a demonstrative. It regularly is a translation of the oblique cases of αὐτός. In 2:20; 39:6 it has a reflexive force. *Ipsi autem Adam non est inventus adiutor similis ei*, 2:20; *Et nesciebat quae circa eum erant nihil praeter panem*, etc., 39:6.

hic[3]

Hic is used both as a demonstrative and as a personal pronoun of the third person. As a demonstrative it occurs over 50 times, regularly as a translation of the Gk. οὗτος. In 15:14, 16 the form *hoc* is a translation of the Gk. ὅδε.

ille

Ille as a demonstrative is always a translation of the Gk. ἐκεῖνος. As a personal pronoun it ranks second to *is* in its frequency, occurring 84 times. That there is no distinction in the meaning of these two pronouns when used substantively is clear from such passages as 17:16: *Benedicam autem illam et dabo tibi ex ea filium, et benedicam illum, et erit in nationes, et reges gentium ex eo erunt.* Cf. 17:19, 20. The Gk. has the pronoun αὐτός in every case, but the Latin translator seeks variety.

[1] For the history of the use of the Lat. pronouns see Meader, *Latin Pronouns*.

[2] Cf. Meader, *The Latin Pronouns*, etc., pp. 3 ff.

[3] *Ibid.*, pp. 35 ff.

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Thielmann points out that in the Latin translations of Sapientia and Sirach *ille* is the most common personal pronoun of the third person; but as observed from the statistics given for our translation of Genesis, *ille* is second to *is*. *Is*, however, never occurs in the Nom. case, and *ille* is sometimes thus used. In 22:1; 27:32, etc., *ille* is used in the Latin where the LXX has a pronominal use of the article. In 15:10 *ille* has a reflexive force.

iste[1]

Iste, frequent in colloquial Latin, is seldom used, and where it does occur it has the force of *hic*. In 32:10 we find the phrase *ista mea virga*, where the LXX has only the article. In 19:8 *iste* is a translation of the Gk. οὗτός used demonstratively, and in 29:27 a translation of the same pronoun used personally.[2] In 3:20 and 6:3 *iste* is used in one version, where the other has *hic*.

ipse[3]

Ipse is the pronoun whose sphere of usage is most enlarged. It occurs frequently with its original intensive force, but just as often is used as a personal pronoun of the third person. In the latter instance it is a rendering of the Gk. αὐτός, and it cannot be doubted that the personal use of the Gk. αὐτός contributed largely to a similar development of meaning in the Latin intensive *ipse*, not alone in Lat. translations of Gk. writings, but also in the entire field of Patristic literature.[4] Cf. 3:15; 11:2; 14:13; 18:21; 19:16; 24:32, 40; 30:4, etc. In 34:1, *Exiit autem Dina filia Liae, quam peperit ipsi Iacob, ipsi* seems to have no other force than the definite article which is here used in the LXX with the proper noun.

That there was little or no distinction in the meaning of *is*, *ille*, *iste*, *ipse*, and *hic* can be inferred from reference to the list of the synonymous uses of pronouns, p. 60.

A peculiarity, which is a Hebraism emerging through the LXX, is the repetition of the demonstrative pronoun or adverb in a relative clause, as *cuius semen eius*, 1:12; *de quo . . . . de eo*, 2:17; *in quibus . . . . in eis*, 19:29; *de qua . . . . inde*, 24:5; cf. also 24:3; 24:42; 28:13; 33:19, etc.

E. MISCELLANEOUS PECULIARITIES IN AGREEMENT

Germinet terra herbam feni seminans semen, 1:11 notes. The same expression occurs in 1:12 notes. It is a literal rendering of the Gk.,

[1] Cf. Meader, *op. cit.*, pp. 111 ff.
[2] *Ibid.*, p. 137.
[3] *Ibid.*, pp. 163 ff.
[4] *Ibid.*, p. 187.

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with agreement *ad sensum. Vocem tuam audivi deambulantis*, 3:10. *Nuntiatum est Abrahae dicentes*, 22:20; cf. Locut. 1:73. *Nuntiatum est Thamar dicentes*, 38:13. *Divulgata est vox dicentes*, 45:16; cf. Locut. 1:189. *Bina ab omni carne in quo*, 7:15; cf. Locut. 1:20. *Non refertur in quo nisi genus subaudias, id est in quo genere; nam si carne subaudiremus, in qua fuerat dicendum; quod solus interpres Symacchus dixit.* All of the above except 3:10 are literal renderings of the Gk.

F. SYNTAX OF THE VERB

1. Uses of the Tenses

1. In Independent Clauses: The use of the present tense with the force of the future, which probably goes back to a period in the development of the language when a single verb form served to express a variety of tense and mood feelings, a construction found in all periods of the Lat. language, also occurs in our translation of Genesis. Cf. 19:13 where the Gk. also has the Pres.; 23:6 Gk. Fut.; and 48:6 notes, Gk. Subj. The imperfect tense is very freely used, often with no distinction from the perfect. Cf. 19:30, *ascendit et sedebat;* 28:13, *Incumbebat et dixit.* The imperfect of *esse* is used very frequently, while the perfect occurs but three times in the entire translation.

The Future Perfect tense is also very freely used. Cf. 3:5; 12:1; 15:14; 17:14; 18:28; 21:6; 22:2; 26:21; 27:29, 40; 32:8; 32:11, etc.

2. In Dependent Clauses: There are many violations of logical grouping of tenses, particularly is this true in dependent clauses in the Ind. The Gk. Aorist is often translated by the Lat. Perfect, where the meaning demands the Pluperfect. Cf. p. 68. Additional examples are found in 6:6; 8:7; 34:1; 42:9; 46:26.

In *quia-* and *quod*-clauses, in Indirect Discourse, there is almost universal failure to shift the tense. This is clearly due to the influence of the Gk., but the translator also works independently of the Gk. text as is shown by his practice where the Gk. has an ellipsis of the copula, which is in his translation often supplied without regard to the logical tense feeling. Cf. 1:4, *Vidit Deus lucem quia bona est.* Note also 1:8, 10, 12, 18, 21, 25; 3:1, 6, 10, 11, 20; 6:2, 5, 6; 8:7; 18:19; 26:1, 28; 29:12; 32:25; 41:25; 42:1, etc.

2. Uses of the Moods

a. Indicative

The Future Ind. has a widely developed usage, possessing force equivalent to the Imperative, and to the Independent Volitive Subj. This use of the Fut. found in Plautus, Terence, and the poets reached its

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highest development in Late Latin.[1] It seems that in this construction we have a return to the conditions that evidently existed at the beginning of the language in prehistoric times, when the Fut. Ind. and Anticipatory Subj. were used interchangeably, and a still further development, in which the Future assumes the forces of the Volitive Subj. as well. All of the examples here cited can be paralleled in classical Latin, particularly in the poets. While many of the cases here cited can be traced back to the LXX as the probable source, a considerable proportion are innovations of the translator. In some of the examples the verb may be equally well translated by the Future Auxiliary, but in others the modal feeling is unmistakable.

1. Future expressing Command: 6:14; 6:16; 17:9, 11; 18:5; 24:38; 30:16; 32:4; cf. 17:9 notes.

2. Future for Volitive Subj. in 3d Person: 17:10, 12.

3. Future expressing Prohibition: negative *non*, 2:17; 3:1, 3; 28:1.

4. Future expressing Acquiescence or Consent: 2:16; cf. 3:2.

5. Future with Potential Force: 13:16; 32:12. It is interesting to note that the Vulg. here translates by the verb *posse*.

6. Future expressing Surprise: Introduced by *si* Gk. εἰ, 17:17.

7. In 27:29 the Future *adorabunt* seems to have no other force than the Optative Subjunctive immediately preceding.

b. INDEPENDENT USES OF THE SUBJUNCTIVE

As the Future Ind. has come to assume the forces of the Pres. Subj., so the Pres. Subj. in some few instances expresses mere futurity. There is the possible alternative that the translator has erred in the use of his verb forms and that the Subj. forms were intended for futures. Cf. p. 69.

The Volitive Subj. occurs frequently, with but few departures from the classical norm. In 18:4 we find a Vol. Subj. in the first person singular. In 37:21 the negative is *non*. In prohibitions besides the Fut. Ind. as noted, the Subj. with *ne* occurs (but *non* in 13:8; 22:12 both of which passages are quoted in De civ. dei) and *noli* with the Inf. The latter construction usually represents a Gk. Imperative with μή, while the Subj. is a translation of the Gk. Prohibitive Subj. The Opt. Subj. occurs in 27:28; 28:14.

A. THE MOODS IN DEPENDENT CLAUSES

a. SUBSTANTIVE CLAUSES FOR INFINITIVE CONSTRUCTION[2]

The regular construction after verbs of saying, knowing, etc., is the Substantive clause. The infinitive occurs in 1:31, De Gen. con. Man.,

[1] Cf. Hale and Buck, *Lat. Gram.*, p. 304; Stolz und Schmalz, p. 328.

[2] Cf. Mayen, Georg: *De particulis quod, quia, quoniam, quomodo, ut, pro Acc. cum Inf. post verba sentiendi et declarandi.* Diss. von Kiel, 1889.

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where the Gk. has an ellipsis of the verb; 16:5 where the Gk. has a ὅτι-clause. 41:1 where the Gk. also has the Inf.; but elsewhere the Gk. ὅτι-clause is taken over into the Latin. The mood is the Ind. in every instance except 3:11 notes and 22:12 notes where in the *quod*-clauses after *nuntiare* and *cognoscere* respectively, the Subj. is used. Also in 50:2 *dicere ut* takes the Subj. In this passage the LXX has the Inf. In 22:14 the *quod* has no corresponding ὅτι in the Gk.

The verbs and the conjunctions with which the construction is used are as follows:

Videre quia, 1:4, 8, 10, 12, 18, 21, 25; 3:6; 6:2, 5; 12:14; 42:11
videre quod, 32:25
scire quia, 15:8, 13; 18:19; 20:6; 22:12; *scire quoniam*, 3:5
dicere quod, 22:14; 42:14; *dicere ut*, 50:2
nuntiare quia, 3:11
adnuntiare quia, 12:18
audire quod, 42:2
ignorare quia, 42:23
nescire quia, 44:15
agnoscere quia, 3:7
intellegere quia, 27:12
indicare quia, 29:12

Thus *quia* is seen to be the conjunction most frequently employed in this construction. The variant readings sometimes have a different conjunction from that found in the text. Cf. p. 65 under *quia, quod*, etc.

In 12:12; 18:28; 28:16; 37:35; 48:1, the conjunctions *quia* and *quoniam* are used to introduce a direct quotation and are equivalent to quotation marks. Cf. Locut. 1:38.

b. INDIRECT QUESTIONS

The Indicative is the regular mood in Ind. questions. Cf. 2:19; 8:7; 18:21; 39:6; 41:25; 42:16. The Subj. occurs in 2:19 De Gen. con. Man., and also in the MSS of De. Gen. ad lit., but has been emended by Zycha, except in Book IX, 14. See pp. 10 ff.

c. CAUSAL CLAUSES

The conjunctions introducing Causal clauses are *quia* (generally a translation of the Gk ὅτι) 22 times; *quoniam* 7 times; *quod* 2 times; but in *eo quod*, 19:16; *pro eo quod*, 22:16 notes, where the LXX has ἕνεκεν οὗ; and 26:5, Gk. ἀνθ' ὧν; *eo quod* 29:20, a clause not found in the LXX; *propter quod*, Gk. διὰ τό, 6:3; 18:5; 22:16; Gk. ἕνεκεν οὗ; and *propterea quia*, 19:8, Gk. ἕνεκεν οὗ.

The Lat. translation closely follows the LXX in these clauses and

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the Ind. mood is regularly employed, the Subj. occurring but twice, in 19:16 where the Latin clause introduced by *in eo quod* is a translation of ἐν with the Inf., and 34:7 where the Gk. participle is rendered by a *quod*-clause, in which cases the translator, forced to use a Latin form of construction, follows the Latin modal usage. Elsewhere he closely adheres to the Gk.

d. TEMPORAL CLAUSES

In temporal clauses the influence of the Gk. original was but little felt, inasmuch as the Gk. idiom in temporal constructions was often of such character that it could not well be literally rendered into Latin. Consequently the usage found in the Latin translation reflects to a greater degree the translator's own practice in the use of the moods in temporal clauses.

1. *Cum*-Clauses: *Cum* is found most frequently of any temporal conjunction, representing many different constructions of the LXX, e.g., in 16:5; 37:21, the Gk. has a participle; in 11:2; 19:29, the Inf.; in 44:34 the Gen. Absolute; in 11:12, 26; 17:1, where the Gk. has a paratactic construction, though the clause is logically dependent, the Latin uses a hypotactical temporal clause.

Cum is used with the Pres. Ind. in 33:10; Imp. Ind. 15:17; Fut. Perf. Ind. 12:12; 27:40; 32:11; Perf. Ind. 2:4; 11:10, 12; 16:5, 16; 17:24; 33:18; Pres. Subj. 44:34; Imp. Subj. 6:4; 11:2; 11:26; 17:1; 19:29; 35:1; Pluperf. Subj. 27:38; 30:42; 34:7; 37:21. Cf. p. 69 for variants in the use of the moods in temporal clauses in the different versions.

2. *Ut*-Clauses: Gk. ἡνίκα, ὡς. The Ind. is always used; cf. 12:14; 18:33; 19:17; 27:34. In 19:17 the combination *mox ut* occurs and in 12:14 *statim ut*.

3. Clauses with *postquam:* The clauses with *postquam* are generally translations of μετά with the Inf. The Ind. mood is always used, Perf. tense in 6:1; 11:13; Pluperf. 16:3, where there is tmesis of the conjunction.

4. Clauses with *antequam* and *priusquam:* Gk. πρό with the Inf. With these temporal particles the Subj. is regularly employed, equally whether the clauses express anticipation, or an actual event looked back upon,[1] except in 2:5 De Gen. ad lit., where in two correlative causes with *antequam*, the Subj. is used in the first, and the Ind. in the second, although both express the same relation in reference to the clause upon which they depend. In De Gen. con. Man. both clauses have the Subj.

[1] Cf. Hale and Buck, *Lat. Gram.*, 550, note *b*.

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Clauses with *antequam* occur in 2:5; 11:4; 27:7, 25, 33; 36:31, the last two of which are determinative clauses of actual events looked back upon. *Priusquam* occurs in 48:5.

5. Clauses with *donec* meaning until: Gk. ἕως with Inf., except in 49:10, where the LXX has ἕως ἄν with the Subj. The use of the moods with *donec* is the same as in classical Latin. The Pres. Subj. occurs in 3:19; 19:22; 28:15; 49:10, in anticipatory clauses; and the Perf. Ind. in 8:7, in a determinative clause of fact.

6. Clauses with *dum* meaning while: Gk. ἐν with the Inf.; *dum* occurs in 4:8; 32:25 introducing clauses of situation,[1] but instead of the Pres. Ind. the Imp. Subj. is used.

7. Clauses with *quoadusque* meaning until: Gk. ἕως with Ind., Subj., and Inf.; in 24:14 it is used with the Fut. Ind.; in 26:13; 41:49 with the Perf. Ind.; in 42:16 with the Pres. Subj. According to Sittl this use of *quoadusque* was confined to theological works until the Middle Ages.[2]

e. PURPOSE CLAUSES

1. Clauses of Purpose with *ut* and *ne:* The Subj. with *ut* and *ne* is the most common construction. Many Inf. of Purpose in the LXX are translated by *ut*-clauses. The only irregularity in the syntax of purpose clauses is the occasional use of *ut non* in a negative clause, instead of *ne*. Cf. 11:7; 42:2; 43:8; 44:34. Sometimes where one version has *ut non*, another has the regular *ne*. The different versions also differ in the construction used to express the purpose idea. See p. 69.

2. Relative Clauses of Purpose: With *qui* 2:5; with *ubi* 23:4.

3. Other Expressions of Purpose: The Inf. of Purpose is a very common construction. It usually occurs with verbs of motion, but its use is not confined to such verbs. Cf. 24:32. Here the infinitive does not occur in the LXX, but is found in many MSS. This construction occurs 18 times, and is due to the influence of the LXX. The use of the Gerund or Gerundive with *ad* to express purpose is very rare, occurring only in 3:6, 24, De Gen. con. Man.

f. SUBSTANTIVE CLAUSES

The following points of interest are to be noted in connection with substantive clauses. First, the use of *ut non* instead of *ne* in clauses containing a negative idea; cf. 16:2; 20:6; 24:3; second, the use of *ut* after a verb of prevention; cf. 23:6; third, a substantive clause intro-

[1] Cf. Hale and Buck, *op. cit.*, 559.

[2] Sittl, in *Bursians Jahresbericht*, LXVIII, p. 240.

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duced by *quia*, 12:18. *Quod* with a substantive clause is also found in 30:15. Cf. p. 116 ff. for substantive clauses after verbs of saying, etc.

The *ne*-clauses in 3:22; 19:19; 24:5; 27:12 are literal translations of the Gk., and seem best explained by understanding an ellipsis of a verb of fearing. Cf. 3:22 De Gen. ad lit.: *Et nunc ne aliquando extendat manum et sumat de ligno vitae et edat, et vivat in aeternum.* 3:22 and 27:12 may be explained as independent volitive Subj., but the first suggestion seems the more plausible.

B. USES OF THE INFINITIVE

The uses of the Infinitive in Indirect Discourse and to express Purpose have already been discussed. It remains to consider a few other uses. The use of the Inf. as a substantive is somewhat extended, but most of the cases can be paralleled in classical Latin. Cf. *timere* with the Inf., 19:30; 20:2; *sciens venari*, 25:27; *quid habeo dare*, 27:37 notes; the appositional Inf. phrase, *esse illi Deus*, etc., 17:19; the Inf. with *facere*, instead of a consecutive clause, 46:4;[1] and the use in 3:6 De Gen. ad lit., *quia placet oculis videre et decorum est cognoscere.*

The use of the Inf. with *apponere* and *adicere*, a Hebrew construction, has already been commented upon. Cf. p. 92.

C. USES OF THE PARTICIPLES

The free use of the Present Participle in imitation of the Gk. is very striking. The substantive use of the Present Participle has been discussed; cf. p. 67. The most common use of the Pres. Participle is in connection with a finite verb, a Hebrew construction.[2] Cf. *benedixit dicens*, 1:28; *praecepit dicens*, 2:16, etc. Some striking etymological combinations occur: *multiplicans multiplicabo*, 3:16; *dixit dicens*, 17:17; *salvans salva*, 19:17 notes; *benedicens benedicam*, *multiplicans multiplicabo*, 22:17; *videntes vidimus*, 26:28; *venientes veniemus*, 37:10; *interrogans interrogavit*, 43:7.

GERUND AND GERUNDIVE

The comparatively few occurrences of the gerund and gerundive forms, much used in Latin of all periods, is a strong evidence of the closeness with which the early translators followed the original text. Exclusive of the first three chapters, but three uses of the gerund are noted: *sciendo scies*, 15:13; *implendo implebo*, 22:17 notes; *hora congregandi pecora*, 29:7; the first two of which are excellent examples of

[1] Cf. *Archiv*, III, p. 180. [2] *Archiv*, VIII, p. 504.

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the colloquial extension of the Abl. of the Gerund, which in Italian drives out the Pres. Participle in large part. Cf. Locut. 1:50: *Locutio quidem scripturarum est usitatissima, sed graeci habent: sciens scies, quod paene tantumdem est.*

CONJUNCTIONS AND ADVERBS

A careful analysis and study of the conjunctions and adverbs afford no result, except to show that they are for the most part stereotyped translations of their Gk. equivalents, and consequently are of little positive value in the study of the Latinity of the translation. The most significant fact is that *et* occurs more than 900 times while the enclitic *que* is found but once, 27:3 (where it is a translation of the Gk. τέ), and *atque* not at all. *Et* is generally a translation of the Gk. καί, but δέ is sometimes rendered by *et;* cf. 15:11; 21:17, etc.

Autem is used 139 times, generally representing the Gk. δέ, but sometimes γάρ, as in 47:13. It frequently has the same force as *et* and is merely a continuative particle. Cf. 18:9; 21:13; where *et=etiam*, and *autem=et.*

The particles *ecce* and *et ecce*, so frequently found in colloquial Latin, and special favorites of Apuleius, are renderings of the Gk. ἰδού, and καὶ ἰδού, and have no other force than the Gk.

Of the adversative particles *sed*, Gk. ἀλλά is found three times. In 27:26 *sed*=Gk. καί. *At* is found in 46:2, Gk. δέ. *Enim* occurs 38 times, always the Gk. γάρ, except 4:7, where the LXX has δή. *Ergo*, Gk. οὖν; *vero*, Gk. δέ; *ergo vere*, Gk. ἀρά γε; *etenim vere* Gk. καὶ γὰρ ἀληθῶς; *nunc ergo*, Gk. νὺν οὖν. ὡς in comparisons is variously translated *tamquam*, *sicut*, and once by *ut*, 49:9. Other particles occur but rarely, and manifest no uncommon uses.

V. Grecisms and Hebraisms

Before concluding the treatment of syntax, it remains to call attention to some peculiar constructions that have their origin in the Greek and the Hebrew. Many Grecisms and Hebraisms have been already noted in connection with the discussion of the Latinity, but these still remain.

First, the following Grecism: *erit cum*, meaning "sometimes," 27:40; the use of the participle in Indirect Discourse, *Ego audivi patrem tuum dicentem*, 27:6; the use of the participle in 11:8, *cessaverunt aedificantes;* and 18:23 notes, *cessavit loquens*. Note also the following combinations: *quid quia*, Gk. τί ὅτι, 3:1; *secundum quid*, Gk. κατὰ τί, 15:8, meaning how; *ut quid*, Gk. ἵνα τί, 44:7, why;[1] the use of the double negative

[1] Cf. Martial 11:75, 2 for the same use.

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in 39:6. Cf. Locut. 1:141: *Graecis usitata est vulgo locutio, apud nos recta non est, sed "nesciebat aliquid" dicimus.*

The use of *factum est* as an introductory tag, without any effect upon the thought or the syntax of the sentence, is a Hebraism, that comes into the Latin through the LXX. In every instance except 21:9 the Latin is a literal rendering of the Gk. and, as this construction is entirely foreign to Latin idiom, it would seem that the presence of it in this one passage would be best accounted for by the supposition of an underlying Gk. text different from the one that has come down to us. A further characteristic of the Hebrew construction is the use of *et* introducing the independent clause. Cf. 6:1: *Et factum est, mox ut eduxerunt illum foras, et dixerunt.* This construction occurs in 4:8; 6:1; 11:2; 12:14; 19:17; 21:9, 22; 22:1; 27:34; 38:1. In 12:12 and 4:14 the verb form *erit* has the same use as an introductory tag.

VI. Periphrasis

The following cases of periphrasis occur: With *coepi* and the Inf., 6:1; 10:8; 21:16. *Habere* with the Perf. Participle, 16:5; 43:23. *Esse* and the Pres. Participle 4:12; 4:14; 4:17; 18:22; 37:2.

VII. Style

The detailed analysis of the Latinity has shown the close adherence of the Latin translation to the Gk. original, and a study of the style of the composition would yield no other results than would be obtained from a similar study of the Gk. or Hebrew text. Since the purpose of this investigation is not to analyze the peculiar style of composition found in the Hebrew Scriptures, but rather to determine those elements that were introduced by the translators, and the bearing of such evidence upon the questions at issue in reference to the language and style of the Latin Bible, the study of the style will be confined to a few characteristics generally assumed to be Africanisms.[1]

The various forms of pleonastic expression, such as the Identical Gen. and the use of synonymous adjectives, are Hebraisms and come into the Latin through the literal rendering of the LXX. The same is true in reference to the use of synonymous words and phrases; at least the departures from the Gk. text are so few that it seems proper to attribute them to a difference in underlying text rather than to regard them as an innovation on the part of the translator. In fact, some such phrases, which are not found in our version of the LXX, have manuscript authority.

[1] Cf. Koziol, *Der Stil des Apuleius;* Sittl, *op. cit.*, pp. 92 ff.

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Alliteration is naturally due more to the initiative of the translator, but less so than might be surmised at first thought. Almost every instance of etymological figure has its origin in the Gk. text. Cf. *fructiferum faciens fructum*, 1:11; *reptilium repentium*, 1:26; 28:30; *seminale seminans semen*, 1:29; *seminis seminalis*, 1:29; *aerarius aeramenti*, 4:22; *reges regnaverunt; regnaret rex; carceris custos carcerem*, etc. For other examples, see p. 112. Other examples of alliteration that are not found in the Gk. text are the following: *filii et filii filiorum eius, filiae et filiae filiarum*, 46:7; *semen habentem secundum suum genus et secundum similitudinem*, 1:12; *folia fici fecerunt, Domini Dei deambulantis*, 3:7, 8; *flamma facta est, fornax fumabunda*, 15:17; *mutavit mercedem meam*, 31:7; *septem spicae septem anni sunt*, 41:26.

That Augustine himself recognized that many of the peculiarities of the Latin had as their source the Greek and the Hebrew is shown by his comments in Locutiones. Especially does he remark upon the occurrence of superfluous words and phrases, as is shown by thirty such comments in Locut. in Gen. alone. The many cases of ellipsis were also noted by him. Cf. Locut., 1:45, 46, 62, 125, 179, 180, 194, 205.

Three figures receive his attention, Hyperbole, 11:4; cf. Locut. 1:35; Zeugma, κατ' ἔλλειψιν 13:1; Locut. 1:41; Hyperbaton, 14:13; Locut. 1:147. The Chiasmus in 12:3, *et benedicam benedicentes te, et maledicentes te maledicam*, is also found in the Gk. The many cases of Metonomy and Synecdoche are characteristic of the figurative language of the Bible, and are not peculiar to the Latin version.

Conclusion

Inasmuch as an effort has been made to point out at each step in the foregoing discussion the source of the peculiarities of language and style in our translation, it seems unnecessary to do more than to state in conclusion the general results of the investigation. That some colloquial peculiarities exist has been shown; but that the underlying Gk. original is the source of the greater proportion of the peculiarities is clear. We grant with Teuffel that the linguistic form of the translation, which follows the Gk. to the letter, is on the one hand composed of Grecisms and Hebraisms, emerging through the LXX, and on the other hand of popular elements that combine to form an original whole. But with Corssen we believe that the latter element has been too strongly emphasized, and that the language throughout is determined by the Gk. original, and that the popular element from the nature of things is

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confined in great part to the admixture of words and word-formations common in Vulgar Latin, but which are also found in much of the literature of this period. Further, the colloquial elements seem entirely too meager to justify any attempt to determine the home of the translation from a study of the Latinity.

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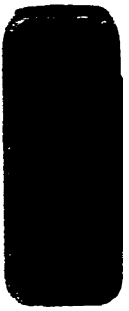

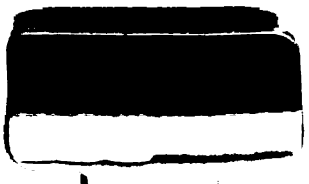

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